

1 EPISCOPAL Churchnews

APRIL 28, 1957
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\$23,760	St. Stephen's, Terre Haute	\$55,011
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	VIRGINIA	
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\$23,244	St. Luke's, Alexandria	\$52,926
	WEST MISSOURI	
\$10,730	St. Augustine's, Kansas City	\$31,738

COMING EVENTS

THE CHURCH'S CALENDAR

St. Mark, April 29 . . . St. Philip and St. James, May 1.

NATIONAL EVENTS

National Christian College Day, NCC April 28 . . . Priests' Institutes, ACU Sycamore, Ill. Bishop McLaren Centennial April 29-May 2; Meeker, Calif. St. Dorothy's Rest Camp, May 6-9 . . . General Board Meeting, NCC, Chicago, Ill. May 1-2 . . . May Fellowship Day, United Church Women, NCC, May 3 . . . Church Periodical Club Sunday, May 5 . . . National Family Life Week, NCC, May 5-12 . . . Annual Meeting, U. S. Conference for the World Council of Churches, Buck Hill Falls, Pa. May 8-10 . . . Teaching Missions on the Bible, Whitinsville, Mass. May 13-17.

PROVINCIAL

Training Courses, Presiding Bishop's Committee on Laymen's Work. Provincial III, Norfolk, Va. May 3-5; VII, Morrilton, Ark. May 10-12; VIII, Lake Tahoe, Calif. May 10-12; II, Rye, N. Y. May 17-19; VII, Sioux Falls, S. D., May 17-19; I, Whitinsville, Mass. May 24-26; V, Proctor Conference Center, between Springfield and Columbus, Ohio, May 24-26.

DIOCESAN

Acolyte Festival, Diocese of Dallas Church of the Incarnation, Dallas, Tex. May 4 . . . Laymen's Retreat, Springfield, Ill. Allerton Park. May 10-12 . . . Eighth Annual Conference, Episcopal Laymen of Upper South Carolina. Camp Gravatt. May 18-19 . . . Brotherhood of St. Andrew Retreat, Diocese of Dallas Granbury, Tex. Camp Crucis. May 19-20 . . . Retreat, Woman's Auxiliary of Missouri. Wildwood Springs. May 22-23 . . . Business Women and Evening Groups, Woman's Auxiliary, Atlanta, Ga. St. Martin-in-the-Field. May 25 . . . Woman's Retreat, Diocese of Dallas Granbury, Tex. May 24-26.

DIOCESAN CONVENTIONS

West Missouri (St. Joseph, Christ Church), May 13-14 . . . Fond du Lac, Georgia, New York, Newark, Pittsburgh, May 14 . . . Iowa, North Carolina, North Dakota (Grand Forks), May 14-15 . . . Colorado, Montana, May 14-16 . . . Maine, May 15 . . . Virginia (St. Paul's Richmond), May 15-16 . . . Western Massachusetts, May 17-18 . . . Olympia, May 19-20 . . . Connecticut, Long Island, Rhode Island, May 21 . . . Harrisburg (St. Matthew's, Sunbury, Pa.), May 21-22 . . . Nebraska (Omaha), May 22-23 . . . Erie, May 24-25.

JAMESTOWN FESTIVAL PROGRAM

Commemorative Services, marking the raising of the cross on the beach at Cape Henry, near Virginia Beach, Va. Presiding Bishop Henry Knox Sherrill and the Archbishop of Canterbury April 28.

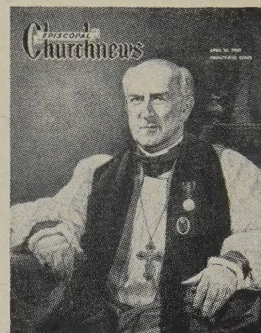
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THE COVER: These are busy weeks for the Archbishop of Canterbury. On page 12 is a schedule of his visit to the Jamestown Festival, including side trips to Episcopal seminaries at Sewanee and Alexandria. Staff artist Sam Robinson executed the cover portrait of Dr. Fisher in charcoal. On page 20, you'll find an Easter sermon, 'The Risen Christ,' by the Archbishop.

IN OUR NEXT ISSUE

THE JAMESTOWN FESTIVAL
Clifford Dowdey, author of Bugles Blow No More and The Land They Fought For, writes a special article for Episcopal Churchnews, "The Church In the New World." Here is must reading for anyone wanting a clearer understanding of the establishment of the Episcopal Church in America. Watch for this highly significant article in your May 12 ECnews.

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"Because you have occasional spells of despondency, don't despair. The sun has a sinking spell every night but it rises again all right the next morning."

—Anonymous

EDITORIAL BUSINESS OFFICE: 110 North Adams St., Richmond, Va.

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CABLE ADDRESS: ECnews, Richmond, Va. **TELEPHONES:** Richmond—LD212 and 3-6631.

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St. Peter's Episcopal Church

NEW KENT COUNTY, VIRGINIA

"The First Church of the First First-Lady"



The Church as it Appears Today

Construction on historic Saint Peter's Church was started in 1701 and completed in 1703. Here Martha Washington attended church during her childhood and youth, and here she was married to George Washington on January 6, 1759. Her father, Colonel John Dandridge, and her first husband, Colonel Daniel Parke Custis, were among the early Vestrymen of the Parish and Wardens of the Church.

The Saint Peter's Church Restoration Association (interdenominational) is now in the process of restoring the church, and up until the present time has completed approximately one-third of the restoration work.

During the Virginia Jamestown Festival of 1957, which will portray important Historic events in Virginia, between 1607 and 1782, Saint Peter's Church has been designated as the principal place of Historic interest in New Kent County. The Church will be open to visitors daily from April 22nd through November 30th, from 10:30 A.M. to 4:30 P.M. The State Commission for the Festival has designated Sunday, June 2, 1957, as "Martha Washington Day" throughout the State of Virginia, in commemoration of the date of her birth, at "Chestnut Grove" in New Kent County, on June 2, 1731. There will be worship services at Saint Peter's Church on Sunday, June 2, 1957, at 3:30 P.M., at which time there will be a commemoration of Martha Washington's birthday. Seats will be available for 1200 persons.

Illustrated pamphlets containing a brief history of Saint Peter's Church, a detailed report on the famous Washington-Custis marriage, and a comprehensive road map of highways leading to the Church will be mailed upon request. These pamphlets provide interesting material for a Church group program.

Saint Peter's Church Restoration Association

(Member National Trust for Historic Preservation)

P.O. TUNSTALL,

NEW KENT COUNTY, VIRGINIA

St. Peter's Church is located 22 miles east of Richmond and 33 miles west of Williamsburg, just off the Richmond-West Point Highway, Virginia Route 33.

Faith at Work Day by Day

TO THE CONVINCED CHRISTIAN

"To the convinced Christian—the man who has really burned his boats behind him and set out to seek for Life as it is in Jesus—the most thrilling day in the whole year is Easter Day. It brings to him a joy that is like no other joy that life affords; all other experiences fade before it. If the chorus of earth's billion voices with the roll of ten thousand drums, could crash out together in a song of praise, it would not be worthy unless it were joined with the voices of angels and archangels and the whole company of Heaven.

"Of course, that is not an argument, not a formal or logical argument, but doubt if it is not THE argument—the argument of vivid experience against which oceans of logic and seas of pure cold reason might break and break in vain. Fresh like the Spring it comes again each year with its abounding gladness."

G. A. Studdert Kennedy

BETWEEN EASTER AND ASCENSION

These are the great Forty Days which commemorate our Lord's appearances after His Resurrection. It was a very important time in the history of the Church. During these days the disciples become more and more certain of our Lord's Victory. Today it gives us an opportunity to let the truth of Easter sink deeply into our minds and hearts.

ST. MARK'S DAY

St. Mark is a very important person in the story of the Early Church. He is regarded as the author of the earliest Gospel. His mother's home in Jerusalem was a meeting place for the Church (see Acts 12). Mark was a link between St. Peter and St. Paul, both of whom he served. His Day is April 29.

SS. PHILIP AND JAMES

This day, May 1st, goes back to the sixth century. It is not clear whether the James who is remembered is St. James, "the Lord's brother" (Mark 7:3, Galatians 1:19), who was martyred in A.D. 67 and who is thought to be the author of the Epistle which bears his name, or "St. James the Less," the son of Alphaeus (Mark 3:18).

LETTERS

TO THE EDITOR

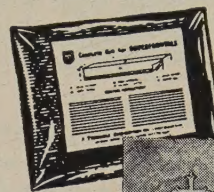
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PROTESTS CARTOONS

Sir:
Being a devoted reader and user and passer-around of *ECnews*, I feel I must in all honesty protest the cartoons which appear from time to time. (To wit, page 1, *ECnews*, March 17.)

It is unworthy, undignified and un-funny. We disapprove of the use of "rev-erend" as a noun. To me the quotation seems most inappropriate, and we deplore the ridiculing of the priesthood in literature or on the stage. Why encourage all these things in our own Church paper?

(MRS.) MARGERY HOLMQUIST
NEW HOPE, PA.

Editor's note: We're sure Cartoonist Strasburger intends no disrespect of the clergy, particularly since he himself is a priest of our Church. There is much room for disagreement about what is funny or unfunny, and we do, of course, respect Mrs. Holmquist's opinion. However, we'd like to make the general observation that the ability to laugh at ourselves is a praiseworthy virtue that need not involve disrespect or ridicule.

TO SPAIN-MINDED TRAVELERS

Sir:
Many Americans will be going to Spain this summer and I wonder how many of your readers know much about the Spanish Reformed Episcopal Church there? It is under the autonomy of the Anglican Church and had the consecration of its first bishop, the Rt. Rev. Santos M. Molina, only last April. (*ECnews*, June 24, 1956).

... Bishop Molina writes me that they have no freedom, but are tolerated by the government and the Roman Catholic Church "in small doses." They cannot advertise the Spanish Reformed Episcopal Church in the press or any

other way. It is for this reason that I would like to give you the addresses of the churches there for the tourist. It is very difficult for one find them.

Madrid: Iglesia del Redentor, Beneficencia, 18; Bishop Molina, rector.

Barcelona: Iglesia del Buen Pastor, Juegos Florales, 70; the Rev. Jose Busquets.

Sabadell: Iglesia de Cristo, General Mola, 208; the Rev. Salvador Sevilla.

Sevilla: Iglesia de San Basilio, Relator, 39; D. Manuel Velasquez, lay reader.

Valencia: Iglesia de Jesucristo, Avenida Jose Antonio, 59; the Rev. Ignacio Mendoza.

The churches in Cigales, Salamanca and Villaseca are in the process of organization.

The Rt. Rev. Norman B. Nash, retired Bishop of Massachusetts and Bishop-in-charge of the Convocation of American Churches in Europe, will attend the Synod meeting in Madrid, May 3-5.

The church attendance of Americans in Spain will be encouraging and sustaining to this brave group of Protestants of our sister church who are struggling, at times, against almost overwhelming odds.

MRS. GEORGE SYLER
ALMONT, MICH.

SO BE IT . . .

Sir:
I was interested in the answer given to the question about the "Amen" (*ECnews*, March 17) . . .

You could have added to your answer the following interesting note culled from Evan Daniel's "The Prayer Book, Its History, Language and Contents" . . . I quote:

"When printed in italics the Amen is to be said by the people only. The reader should compare the Amens of the Confessions and Creeds with those of the



STRASBURGER

"... If you would preach about hunting and fishing occasionally, I'm sure my husband would attend."

Gifts to Boys' Home may be deducted in computing your income taxes.



Dear Folks:

The EASTER SEASON, to all of us means renewed strength and renewed determination to DO SOMETHING in fulfilling our Christian responsibilities.

A fine young loveable boy appeals to everyone. A homeless boy appeals even more.

A Home Mission of YOUR Episcopal Church gives you a REAL OPPORTUNITY to DO something—to satisfy that feeling of fulfilling Christian responsibility.

These fine young boys at BOYS' HOME, Covington, Virginia, need your help. You can help in so many ways. You can TALK and tell others about the work that YOUR Church is doing in salvaging young lives. YOU can contribute. YOU can organize a project in YOUR Church organization to assist in this work. YOU can find so much personal satisfaction by helping to meet the needs of these boys who have not been as fortunate as you.

You can help provide a home for a boy who has no home. You can make any size gift to this great institution which has existed within the framework of the Episcopal Church for fifty years. For instance, here's what your gift will do:

\$300.00—A year's tuition
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POSITION OR OFFICE HELD IN CHURCH

Collects, etc. In the former cases Amen means 'So it is'; in the latter 'So be it'. St. Jerome, who lived in the fourth century, tells us that the 'Amen' was pronounced with such heartiness by the people as to sound like a clap of thunder. The word, 'Amen', was borrowed from the worship of the Synagogue. An 'Amen' not well considered was called an 'Orphan Amen'. Whoever, says an ancient Hebrew writer, says an 'Orphan Amen', his children shall be orphans; whoever answers 'Amen' hastily or shortly, his days shall be shortened; whoever answers 'Amen' distinctly and at length, his days shall be lengthened.

I am afraid we don't hear many, if any, Amens in these days sounding like a clap of thunder! . . .

(THE REV.) ERIC O. ROBATHAN, PENDLETON, ORE.

LAUDS PRAYER SERIES

Sir:

Thank you for the excellent article on "Prayer and Personal Religion" (*EC news*, March 17).

I was particularly impressed with the author's emphasis, "be yourself." This suggestion that we talk to God exactly as we feel is indeed healthy and honest. Obviously that implies that one should talk to God on behalf of his own needs. Such an emphasis is a relief from much present-day false piety which de-emphasizes prayer for one's own limitations.

It seems to me that a person who neglects to pray for grace on his own behalf is thereby unconsciously taking the stand that he is not in need of the help of God . . . Such heresy has cropped up in many spots as a sort of selfless vogue and in reality smacks of the kind of egotism which poses a dangerous self-sufficiency . . .

(THE RT. REV.) AUSTIN PARDUE, BISHOP OF PITTSBURGH

CHALLENGES 'POLICY'

Sir:

. . . I am interested in your "Statement of Policy" . . . Are you sure that you really are "reporting the significant news of the WHOLE Church?" And are you perfectly sure that you are "playing no favorites?"

As an example to illustrate my point: your editorial entitled "Richmond Clergy Show Courage" (*EC news*, March 17). You intimate that the clergy showed courage because they, through newspapers, opposed the state's move in the race issue. That MIGHT be strictly a matter of opinion, for there are a LOT of church people who do not consider such a statement as courageous as it is emotionally irresponsible. This group of clergymen, by such a statement, show that they, as hundreds of others are doing, are following a "line" fed to them from a source far removed from the congregations they serve, and this "line" can not be defended by theology, history, sound sociology or Christian philosophy. . .

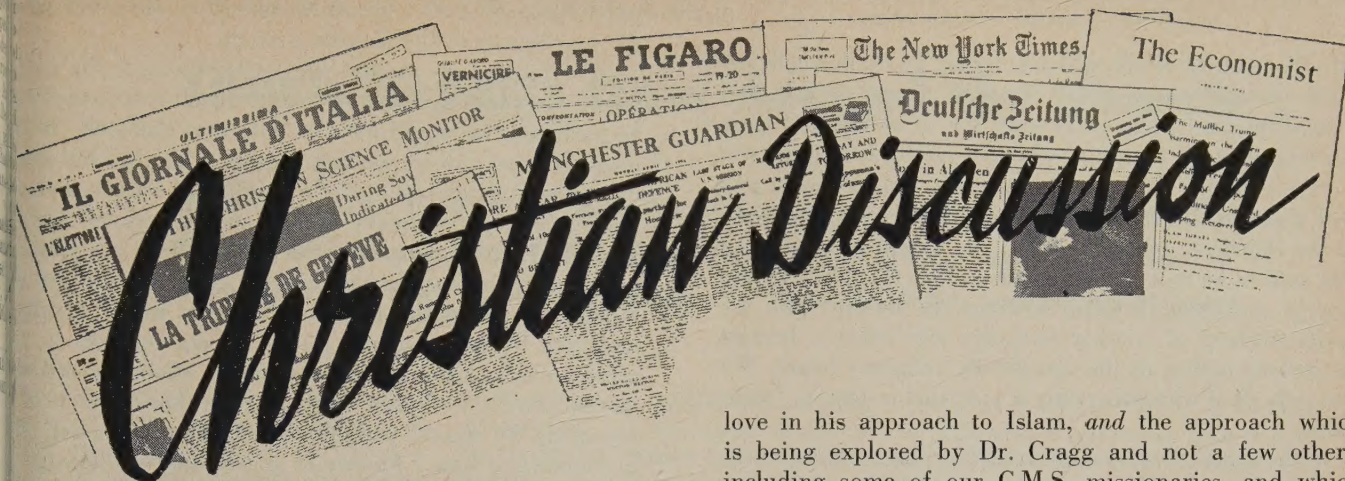
(MRS.) ALVA D. BUTLER, MIDLAND, TEXAS

ORGANIZED TO THE TEETH

Sir:

One wonders how many of the saints of the Church would be good churchmen?

From studying the Prayer Book and continued on page 36



MUSLIMS, CHRISTIANS, AND THE CHRIST

During this season of Easter our thoughts turn often to the Holy Land. Both our interest in the ancient story and our concern with the contemporary political problems of Palestine and the Arab countries may easily cause us to lose sight of the deeper aspects of our relations with Islam. No one sees this more clearly than Canon Max Warren of the Church Missionary Society in London. In his *CMS News Letter* for March, he wrote of a very important book which we commend to our readers. Here are his words:

"Can we so become aware of Islam as to enter into all its implications for the Christian?" Dr. Kenneth Cragg asks that question in the preface of his book *The Call of the Minaret*. Just published, this book is many-sided in its relevance and not least to that fundamental task of communication with which the last *News-Letter* was concerned. Here will be found one set of clues at least to the baffling complexities of the Middle East and it can be confidently recommended to Western statesmen before they make any more miscalculations about the forces operating in that area: here is a guidebook to the understanding of the world of Islam by one who brings to his interpretation not only a sure knowledge of Arabic and of a wide range of Islamic studies, but also a deep affection for the Muslim as a man with a history, a cultural tradition, and a worth all his own: here, above all, is a book of deep Christian insights through which the love of God is shed abroad to illuminate the way into the heart of Islam.

One of the Christian classics of the Middle Ages, *The Book of the Lover and the Beloved* by Ramon Lull, was, we are told by his biographer, Professor Allison Peers, influenced at least as to its manner and in some degree its matter by Muslim sources. Echoes from the Sufi mystics of Islam helped Ramon Lull towards a perseverance in depth in his understanding of the love of God. Part of the deepest significance of Dr. Cragg's book is that it prepared us for the possibility that a genuinely Christian encounter with Islam will be almost as much a discovery for the Christian as a revelation for the Muslim. There is a real spiritual link between Ramon Lull, the mediaeval missionary to Muslims, who tried so hard, though not altogether successfully, to escape from the crusade mentality of his age and to try the way of expectant suffering

love in his approach to Islam, and the approach which is being explored by Dr. Cragg and not a few others, including some of our C.M.S. missionaries, and which finds such notable expression in *The Call of the Minaret*.

The Highway Of Humility

"Can we so become aware of Islam as to enter into all its implications for the Christian?" The essential characteristic of that query is its humility. There is implicit within it an awareness that what is being approached deserves respect and reverence. Further, there is the recognition that such awareness will issue in new discoveries for the Christian. Here, let it be insisted, is a fundamental attitude of mind almost infinitely far removed from that still all too common missionary approach which sees the Christian missionary to Islam as having everything to give, as being a benefactor approaching a pauper. To quarrel with that approach, which let me repeat is still widely prevalent, is not in any way to do despite to the Gospel or to belittle the uniqueness of Christ. Rather it is to infer that the Christ in His love and in His purpose far transcends the understanding and response of the most faithful of His disciples. It is to credit the Christ with being in very fact the Lord of history, a claim which carries with it the reasonable assumption that more than thirteen centuries of Muslim history do not simply represent a melancholy catalogue of defeat of that love and purpose. It is to believe that in ways beyond our seeing the Lord Christ has been preparing a people for Himself in the world of Islam, and that He wants His disciples who are identified with His Body to go to meet them so that with them, together with Him, all may find themselves in the Household of God. An approach to such a vocation demands awe and wonder and deep humility. If we take this possibility seriously then we find laid upon us a tremendous obligation.

Towards A Meeting

Something of what this obligation means has been thus expressed by a C.M.S. missionary in the Sudan:

"The Muslim claims that, by his religion, he meets with the living God. The Christian should recognize that God is present to the Muslim when he prays, but for him the question is, 'How real an encounter is taking place, and does God make Himself known to them in any way at all through their particular religious exercises?' We who are Christians can never discover the complete answer to this from the outside: if we would find an answer, we must try to share their experience by entering as far as we can

CHRISTIAN DISCUSSION

continued from preceding page

into the 'totality of life' which is Islam. To do this calls for great effort of imagination, of reflection and of will, and it involves pain because we must try to understand their teaching even at the point where it contradicts our own.

"We can only so expose ourselves to Islam slowly and with difficulty. To do so calls for a patient attempt to listen to the Muslim's witness to God, and to allow one's mind and soul to be moved by the story of the Prophet, by the Qur'an and other Muslim writings. It involves also the understanding of another language and culture, besides an understanding of the specifically religious issues. We can only do it wholeheartedly if our trust is deep in Christ alone."

In the same letter he adds these two observations on the kind of conversation between the Christian and Muslim which may be expected to result from an approach of this sort:

First: "The Christian must be as deeply involved in the human situation as the Muslim. For a Missionary Society this raises the problem of identification. Are we as responsibly and personally involved in the human problems of the Muslim world as we ought to be?"

Second: "The Christian must believe passionately in the Word of God as a living Word spoken each day by the Holy Spirit, through the Scriptures and the Church, to individual persons faced with particular situations. If we can live as a pilgrim Church, living under the Word of God as really as lived the Apostolic Church, we can dare to 'colloquize' in the faith that the God of the Bible is the living God who will reveal Himself to any who listen and obey."

I quote that extract from a missionary's letter because it admirably illustrates the whole approach to the Muslim mind and heart which Dr. Cragg's book illuminates. One passage in his book may serve to sum up the essence of this spiritual adventure:

"He who goes out humbly with Christ into the world of all races will perpetually discover the multiple, but constant, relevance of what he takes. Moreover, the transactions of such expression are mutual. It is the ruling conviction of the ecumenical movement within contemporary Christianity that it takes a whole world to understand a whole Christ. Those who take are not vulgarly universalizing their own culture: they are conveying that by the apprehension of which both they and their hearers learn. If the claims of the Gospel are valid, it could not be otherwise. For those who take only themselves may not expect to do more than teach. They who take Christ are in a state of perpetual discovery. The discoveries they make are through the discoveries they enable."

Let me now try to describe the shape of this book and indicate the way in which it can serve to help us to glorify Christ in the Muslim's world.

The Meeting-Place Today

The book is in three parts. The first of these is concerned to give the contemporary setting and describes what has happened to the political and economic environment of the Muslim peoples since 1945. I wish that every member of the House of Commons, and of some other legisla-

tures, could read the thirty pages which comprise this first section of *The Call of the Minaret*. Dr. Cragg makes four points of very great importance for our understanding of the psychology of the Muslim nations.

(1) He reminds us that since 1945 "almost the entire world of Islam has come into political self-responsibility. In particular he would have us note that Pakistan "is the most eloquent and compelling witness to the Muslim sense of separate identity and of the validity of Islamic nationalism as the contemporary form of its expression." This is a point of far-reaching importance. The West has consistently under-emphasized the inherent contradiction for the Muslim in any political arrangement in which Muslims are ruled by non-Muslims. As Dr. Cragg remarks in another context, "Muhammad founded a state. He did not merely launch a religion. Perhaps even that distinction is unsound. We should perhaps say he launched a religion in founding a state." Failure to appreciate the intensity of the Muslim passion to be ruled according to the dictates of Islam has vitiated many of the most well-intentioned efforts of Western imperialism in the last hundred years, just as a like failure frustrates so much Western diplomacy today.

(2) He portrays vividly the passing of traditional Islamic apathy as a result of the arrival of political independence, and the new incentives which independence provides to grapple with social and economic discontent. "When discontent succeeds apathy, there is a new dimension." We fail to understand much in the contemporary world if we fail to recognize that Islam is recovering some of its dynamic power in response to the challenge of the new dimension. The Muslim under foreign rule might shrug his shoulders and say "kismet." In an independent Muslim state he kindles to the old Quranic saying that God does not help a people until they help themselves.

(3) He recognizes that "Islam under the test of Communist pressures in all realms is an Islam facing a totally new summons." At this point he has something very relevant to say to the obsessions of the West:

"We need to beware of vulgarizing our estimates of its (Communism) significance in the contemporary Muslim scene by assessing it solely in terms of whether or not that country can be brought into the orbit of alliances for our security. What matters ultimately is not bases of defense or otherwise, in others' territories, but truth and righteousness in their hearts. Cultures in the end can only be defended inwardly and of themselves. Their frontiers may perhaps be held by dint of alien force—alien force which may ward off Communist force but is no barrier against Communist thought. We need, then, to see Communism as an inward summons to the Muslim mind and will and to concern ourselves therewith. This means more than estimating Communist party membership above or underground. It means more than labelling every restless stirring as Communist intrigue. Selfishness, especially when it is afraid, is a poor hand at diagnosis."

Those last two sentences, indeed the whole passage might be sent to quite a number of addresses around the world!

(4) He has a pregnant passage on the corrosive impact of a secular view of life which banishes God to the periphery of human experience as a prelude to banishing Him altogether. "There happens," he says in regard to the

continued on page 7

THE NEWS IN BRIEF

Quick Reports from Around the Church

Fair Harvard: 'Good For the Faith of Students' . . . In England, Any Old

Queue Will Do . . . The NCC To Broadcast the Word In Southeast Asia . . .

Providence: A Jazz Mass By Students . . . New Zealand: Something Slipping

► **Changing times:** At Harvard, a student committee urged last month that study of religion be given a more prominent place in the liberal arts curriculum. In a report based on a survey of the state of religion at Harvard since 1954, the committee noted that out of 150 undergraduates who answered a questionnaire, 60 per cent replied that some religion or faith was necessary to achieve a "fully mature" philosophy of life. Twenty-three per cent replied that it was not. The report stressed Harvard's "intensely religious" origins and traditions, which were broken by 18th Century rationalism and 19th Century liberal unitarianism. But now, the report said, "Harvard is good for the faith of students."

► **A 100,000-watt radio transmitter** will be constructed in the Philippines this year by the National Council of Churches. This is the second major overseas communications effort the NCC has announced in recent weeks. The first involves the building of a 100,000-watt transmitter in the Middle East. The Philippines station will beam programs to Indonesia, Burma, Thailand, East Pakistan, India, and other countries in this area. It will be built at Dumaguette City, the site of a present 10,000-watt NCC station.

► **A world Catholic Congress**, sponsored by the English Church Union as part of its centenary celebration, will be held in London July 1-5, 1958. The congress will be held just before the Lambeth Conference. Canon Albert J. du Bois, American Church Union executive director, announced that the ACU would sponsor an American pilgrimage to England in connection with the Catholic Congress. The pilgrims will visit famous English shrines.

► **The average Englishman**, so the story goes, cannot resist a queue. He'll almost always take his place in line—any line—just to find out what gives. The Bishop of Chelmsford recently asked his regular parishioners to line up outside his church 30 minutes before Sunday night services. He theorized that others would automatically join the queue. He was right. Preliminary results show church attendance up by about one-third.

► **Mother's Day** is observed in many ways around the country, but the Protestant Episcopal Church Home (for women) in Richmond, Va., has a special observance. It's the only time the home makes a public bid for funds. Letters go out May 1 asking interested persons to contribute gifts in memory of their mothers. The Mother's Day appeal was begun 10 years ago. Although not diocesan-owned, the home has received gifts from the Woman's Auxiliary. Other support includes an endowment fund.

► **The Rev. Wood B. Carper** has declined his election as dean of Seabury-Western Theological Seminary (ECnews, March 17). Dr. Carper announced this month that he would remain as professor of pastoral theology at General Theological Seminary, New York. Seabury-Western is looking for a successor to the Very Rev. Alden Kelley, who resigned as dean to become vice warden of St. Augustine's College, England.

► **In Providence, R. I.**, the citizens were being treated today (April 28) to a unique concert Mass at the Cathedral of St. John. Students of Brown University dubbed it a "jazz Mass," but it was more properly called a "20th Century Folk Mass." It was first shown on the Brown campus a few weeks ago by

the Rev. Michael Fisher, a Church of England Franciscan who is conducting a mission to students. Orchestral accompaniment to the Mass will be provided by members of a campus jazz combo (intended to suggest harmonies and rhythms which might be developed by small orchestras). The vocal part of the Mass, also by Brown students, is similar to Ambrosian or Gregorian Chant.

► **Overseas note:** The five major Christian denominations in New Zealand have increased the number of their clergy by only 149 during the past five years, despite a population growth of 239,500. The largest gain—88—was reported by the Roman Catholic. The smallest—only 4—was reported by the nation's biggest religious body—the Church of England.

► **Here's what was happening** on the racial front last month: In Nyack, N. Y., a committee of eight Protestant clergymen was formed to "aid bombed Christians of the South." The committee, formed by the Fellowship of Reconciliation, will seek funds to help rebuild bombed churches and to aid congregations and groups who have been "victims of economic and physical reprisals because of their participation in the struggle against segregation." Committee members include Bishop W. Appleton Lawrence of Western Massachusetts. In El Paso, Bishop Everett H. Jones of West Texas lashed out against pro-segregation bills pending in the state legislature. "Equal rights for all men is God's plan, not just that of the U. S. Supreme Court," he declared in a Lenten noon-day service. The bills also have been condemned by high-ranking Roman Catholic, Protestant and Jewish clergy.

CHRISTIAN DISCUSSION

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spread of new knowledge, "a slow recession of the sense of God, imperceptible perhaps, but real. It is a dangerous time." We know something about that in the West. The Christian will be sensitive to its sequel in the mind and heart of the Muslim. A Muslim who has lost his sense of God is not nearer to God in Christ than he was when he listened devoutly to the call of the Minaret.

What It Means to be a Muslim

These first thirty pages are the brief but indispensable prelude to the main divisions of the book. The second division is concerned with arriving at as deep an understanding as possible of what it means to a Muslim when he hears the call of the muezzin:

"God is most great, God is most great, I bear witness that there is no god except God: I bear witness that Muhammad is the Apostle of God. Come ye unto prayer. Come ye unto good. Prayer is a better thing than sleep. Come ye to the best deed. (*This phrase among Shi'ahs only.*) God is most great. God is most great. There is no god except God."

This section takes the call of the minaret clause by clause and considers the meaning of God to the Muslim; the significance of Muhammad to the Muslim; the way in which God reveals Himself through His messengers and through the Qur'an: prayer and the religious life of Islam: and the Islamic order for human society. This is an original approach, as sensitive as it is searching.

Something of the spirit of this section can be discerning in Dr. Cragg's appeal—"The student must acquaint himself with all that Muslim literature and history have to tell him about what God came to mean to Muslims. But it will be soundest in the end if he assesses the lights more than the shadows." That, of course, represents a fundamental attitude of mind.

The Call of the Minaret

The third section of the book is concerned with the summons of the Minaret to the Christian. Here Dr. Cragg gives us a deeply sensitive insight into what is called for from the Christian. He makes clear how costly is the demand. He indicates the profound opposition that Islam offers to the deepest convictions of the Christian. In a magnificent passage he writes:

"Islam is a harsh world, harsh to some of the Christian's tenderest convictions, a world that disallows the Cross and strips the Christian's Master of His most tremendous meanings. Yet the harshness has to be transcended, for much of it is well intentioned. And in any event the story to be told is only safe in the custody of those for whom every antagonism is an opportunity. For that, precisely, is the heart of the story itself."

So he gives us the call to understanding with its awareness of the contemporary political revolution in the world of Islam, its renewed self-confidence, and its

redefinition of itself which is in progress: the call to service epitomized in another memorable passage:

"In our time we may be unable to see the way out of the human problems of the world. But the way in is clearly evident. It is to invest our lives in the service of those problems as they bear on people. Indeed the meaning of Christian compassion is that problems become persons and cases people": the call to retrieval which he defines as aiming "not to have the map more Christian but the Christ more widely known": the call to interpretation.

In his study of what is meant by interpretation Dr. Cragg gives us a synopsis of systematic theology which one covets for every ordinand preparing for the Ministry. Here is the Christian message in its depth being related to an actual historic and contemporary situation, related to living men and women, as the very message of life itself. Fog bound students of divinity in our theological colleges reading this section might well come out into the sunshine of understanding, their hearts warmed with a passion for the souls and minds and bodies of men such as is not often generated by lectures on doctrine.

The book ends with a call to patience. It is in some ways the most searching chapter in the whole book. Appropriately it contains words which are an epitome of the Christian's obedience to the divine imperative:

"If Christ is what Christ is, He must be uttered. If Islam is what Islam is, that 'must' is irresistible. Wherever there is misconception, witness must penetrate: wherever there is the obscuring of the beauty of the Cross it must be unveiled: wherever men have missed God in Christ He must be brought to them again. This book has failed in its purpose if it is not indubitably clear that in such a situation as Islam presents the Church has no option but to present Christ."

'Come Ye Unto Prayer'

After the Muslim pilgrim to Mecca has begun the seventh circuit of the Ka'bah he recites a prayer which runs:

"O God, I ask of thee a perfect faith, a sincere assurance, a reverent heart, a remembering tongue, a good conduct of commendation and a true repentance, repentance before death, rest at death and forgiveness and mercy after death, clemency at the reckoning, victory in paradise and escape from the fire, by Thy mercy, O mighty One, O Forgiver, Lord increase me in knowledge and join me unto thee good."

Dare we doubt that that prayer is heard? Shall we fill each term with a full Christian content and pray it not only for ourselves but for any Muslim we know, and for the House of Islam as a whole. Then may we as Christians make our own with very special intention the prayer ejaculated again and again by the Muslim pilgrim during his period of consecration at Mecca—"Doubly at Thy service, O God." Amen, Lord.

Olympia: Christianity In the Marketplace

How does religion tie into labor, education, nuclear science? A three-day Seattle conference draws top speakers in a tribute to Bishop Bayne.

When a group of his laymen and clergy approached the Rt. Rev. Stephen F. Bayne Jr., Bishop of Olympia, about celebrating the 10th anniversary of his consecration, he would have none of it — unless: (a) it would not glorify him, and (b) it would not be limited to Episcopalians. If it were a program that would appeal to the whole community, that would be fine, he said.

Consequently, the Congress on Christian Life and Work at the University of Washington last month gave Seattle residents the chance to hear some of the country's top leaders in such fields as nuclear science, labor, industry, and education.

So played down, however, did Bishop Bayne want his anniversary observance that he called the Congress a conversation rather than a conference and himself a participant rather than a leader. For the Pacific Northwest it was a major religious event, the first of its kind in the area. And it was in line with a long-cherished goal of the bishop "to carry religious convictions into the marketplace."

A committee headed by Harold Shefelman planned the Congress sponsored by the Diocese of Olympia. These men were among the "conversation" leaders:

The Rev. Dr. William G. Pollard, executive director of the Institute of Nuclear Studies at Oak Ridge, Tenn., and assistant at St. Stephen's Church; the Rev. Dr. Theodore O. Wedel, president of General Convention's House of Deputies and warden of the College of Preachers, Washington, D. C.; the Rev. Dr. Louis Hirshson, president of Hobart and William Smith Colleges, Geneva, N. Y.; Dr. C. Clement French, president of Washington State College; Michael Budzanoski, a United Mine Workers official; William M. Allen, president of the Boeing

Airplane Co.; the Very Rev. John C. Lefler, dean of St. Mark's Cathedral, Seattle, and Bishop Angus Dun of Washington (D. C.).

Congress conclusions—as gleaned from press interviews and panel discussions—went like this:

Christian Leadership

Dr. Wedel: A Christian cannot use Christianity to escape from the world. The Christian is expected to mix in the rough and tumble of life. A Christian certainly can be a bartender, a soldier or a politician . . .

Mr. Budzanoski: If a man is a Christian, everything else becomes secondary. Application of Christian principles at the bargaining table would end labor-management strife.

Dr. Pollard: As Christians we don't worry how we are going to live in a world

Congress participants enjoy a stroll on campus. They are, left to right, W. P. Gullander, vice president, Weyerhaeuser Timber Co.; Mr. Allen; Bishop Bayne; Dr. Russell Staines, rector of St. Stephen's Church, Seattle, and Mr. Budzanoski.

Seattle Times



No Conflict:

The Atom and the Gospel: Both of God

How can a man be both a nuclear physicist and an Episcopal priest—working on the one hand with a power capable of destroying the earth, and on the other preaching a Gospel of peace?

The Rev. Dr. William G. Pollard, executive director of the Institute of Nuclear Studies, Oak Ridge, Tenn., and assistant at St. Stephen's Church there, had this to say at the Diocese of Olympia's Congress on Christian Life and Work:

The binding forces of the nucleus are the forces which hold the world and the universe together, and without them nothing as we know it would be possible. Likewise, the forces of the atom which enable the explosion of an atomic bomb are those without which all matter would collapse, the universe would disappear, and all life with it.

The sun itself is a vast hydrogen bomb in continual explosion, and without it no life could exist on earth. Hence, atomic energy is God-given, not man-made, and we cannot pass it off as a bad dream. It is forever with us, and, in fact, makes the world as we know it.

Dr. Pollard pointed out that he chose his way, his double task, because the realization came to him that the story of Christ was true. He does not turn his back on his work in nuclear physics, because it is a part of God's world and a very vital part.



Dr. Pollard

of trouble . . . The great challenges which now excite me, the real enthusiasms, are all in theology, not in physics . . . Man cannot use science to run his world.

The Atomic Age

A friendly argument between two clergymen captivated the audience although the argument was old stuff to theologians. This seemed to be the basic question: Does man make his own destiny or is he living a pre-ordained existence, in which he has no control over the natural forces which surround him? The discussion was aimed at assessing man's role in the coming atomic age.

Dr. Pollard: Although a Christian cannot shut himself out of the world or make terrible powers in the hands of man disappear by wishing them away, man does not have the power to make himself moral or to remake the world.

Dean Leffler: Cannot accept a view of resignation or fatalism about man's future, or the concept that God consigns us to inevitable doom. To confess our sins is certainly sound Christian doctrine, but we are obligated to try to exert our own wills in the cause of righteousness.

Labor-Management

Mr. Budzanoski: Despite innumerable strikes in recent years, I believe that today labor and management are on a more amicable plane than ever before . . . Christianity is responsible for this industrial peace . . . (Re: current Senate investigation of alleged labor racketeering): For every labor organization at which the finger of suspicion is leveled,

legitimately or otherwise, there are many dozens which serve the best interests of their members legally and assiduously . . . The average Christian worker must and does look with abhorrence upon any festering, racketeering sore within the ranks of unionism.

Mr. Allen: The ultimate objectives of management and labor should be the same . . . Improved relations between management and labor have not come about solely through the thinking of American businessmen, nor solely through the efforts of organized labor . . . This has been a gradual process and in many instances a painful one. Business and labor have been in great conflict with one another in the doing of the task, but I express the hope that both have grown—"matured" is perhaps the better word—by reason of the experience. . . . It is basic to the businessman's function that he help develop within employees the realization that it is in their interest that the organization be as successful as possible. For his part, it is fundamental that he guide the affairs of the business so as to permit maximum development of each employee . . . Man must not be viewed as an economic being, but as a whole man—whole in his desire to work, in his need for values including the spiritual, and in his relationships with family, community and society.

Education

Dr. French: A mistaken idea of the separation of Church and State threatens higher education and spiritual development . . . I seriously question whether one

has religious freedom when freedom to oppose religion is guaranteed but freedom to point out and to teach what religion has done for man is denied . . . Interpretation of Church and State varied by state: non-sectarian but "avowedly" religious courses are taught, for example, in Virginia for college credit . . . Religion and things of the spirit are as significant in the life of man as is his scientific development . . . Religion in higher education has been delegated to a place of personal responsibility rather than retaining its place in the over-all educational program.

Dr. Hirshson: Church schools operate in a setting where there is a combination of ignorance of and the lack of interest in a religious interpretation of the realities which surround us and of which we are a part . . . A church-related college should dare to proclaim that there is more intellectual respectability in believing the universe is the work of a self-conscious creator rather than chance, blind power, or a universal Univac.

The three-day conference (March 26-28) was attended by crowds of more than 500 at various times. In addition, Seattle newspapers carried wide coverage of the event in a tribute to both Bishop Bayne's "conversations" and the bishop himself. *Seattle Times* church editor Lane Smith paid editorial page tribute to both. "Bishop Bayne," he wrote, "has become known as an umbrella carrier in a Gilbert-and-Sullivan operetta. He has employed a jack-hammer to break ground for one of the 26 churches built during the past 10 years—and managed to look and act every inch a bishop in doing so."

Citing the bishop's public and spiritual leadership in the Pacific Northwest, he also quoted an associate's comment that Bishop Bayne has become one of the acknowledged leaders in the world-wide Anglican family and is mentioned often as a top candidate to be the Episcopal Church's next Presiding Bishop.

"The Congress of Christian Life," concluded Smith, "certainly a major attempt to adjust religious thought to the workaday world, is a way of showing the pride, affection and respect the flock has for its eloquent and humane shepherd."

Speaking at a service of witness at the conclusion of the conference, Bishop Angus Dun, of Washington, D. C., pointed to the spread of Christ's people throughout the world, with many of them marching through frightening years under frankly godless governments.

"Christians," he said, "are called to be good servants of every human society in which they find themselves. They are called to do battle for freedom, because it is man's birthright from God."



ple life with simple elements: the Jessie Shody family; the log chapel; Father Liebler ready to go down to Piute Canyon, and (below)

Mission-Hunting:

The Detour That Led to a People in Need

Have you ever filled a missions box and wondered in what surroundings it would be opened?

An Ohio lawyer and his wife did, and their curiosity led them to the discovery of a remote Indian mission on the edge of the huge Navajo reservation that sprawls across parts of Utah, Arizona, New Mexico and Colorado. It also helped awaken the people of two states to a Christian challenge.

The couple are Mr. and Mrs. Clyde B. Macdonald of the Church of Our Saviour, Akron, O., a parish which for years has been packing boxes for Navajo missions.

After visiting two fairly large and expanding missions at Farmington, N. M., and Ft. Defiance, Ariz., on vacation trips to the Southwest, the Macdonalds hit the trail of an outpost not even found on most of the road maps they consulted — St. Christopher's Mission, Bluff, Utah.

In September, 1954, they made their pilgrimage. It required, in their own words, a 200-mile detour, "negotiating chewed-up roads, narrow passes around cliffs, and sand traps that took our minds off the better than 100-degree tempera-

ture." The end of the line: some crude, hewn-stone buildings at the base of a 4,400-foot cliff.

There the Rev. H. Baxter Liebler had come 11 years earlier from a prosperous parish in Connecticut. He had to master the Navajo language, since only about 10 per cent of the Navajos speak English. He built a log chapel and started a one-room school. With the barest of facilities, he tried to meet the medical needs of his charges, including epidemics of measles and diptheria. With the nearest government hospital 150 miles away, he was in the process of building, stone by stone, a hospital of his own when the Macdonalds arrived. It had taken four years to build the walls high enough to put on a roof. The logs for it had to be dragged 40 miles.

The Macdonalds didn't stay too long in Bluff . . . but they tarried long enough to learn the story of St. Christopher's and its two outstations, and to take hundreds of feet of colored film and slides.

When they returned to Akron, they began to show the film and tell the story to churches and civic groups in several

Ohio cities. They contacted the Akron General Hospital and were given equipment that was about to be replaced in an expansion move. It required \$1,000 to have the equipment shipped to Utah, but appeals to churches, clubs, the Woman's Auxiliary on parish, diocesan and national levels, and private donors provided the needed funds.

The mission hospital was consecrated by Bishop Richard S. Watson of Utah, April 25, 1956. Thirty-seven babies have been born there, and there have been approximately 500 bed patients.

Because of the Macdonalds' labors, many Ohioans have "adopted" the 2,000 Navajos in the bleak wasteland in the southeast corner of Utah that constitutes Father Liebler's "parish." The people of Utah have responded, too.

State and government clinics have been held in the mission hospital. A doctor has been provided, and the state has sent such valued equipment as a jeep ambulance, oxygen outfit, tractor, shovel and plow, and a diesel electric light plant. Hospital equipment has also come from Denver and Omaha.

g mass in an outstation hogan (Indian hut); at hospital dedication with Bishop Watson and Brother Juniper; a two-bed room in the ho



Archbishop Has Full Schedule For 13-Day Jamestown Visit

The schedule looked formidable. In his first visit to this country since the Anglican Congress in Minneapolis (1954), the Archbishop of Canterbury faced a dizzying round of luncheons, conferences, tours and public appearances at the Jamestown Festival, the season's outstanding tourist attraction.

Arriving in Norfolk on April 26, the Most Rev. Geoffrey Francis Fisher would be accompanied by Mrs. Fisher and the Rt. Rev. Henry Knox Sherrill and Mrs. Sherrill.

It promised to be a gala outing in a setting steeped in Anglo-American history—both of a religious and secular nature. For it was at Jamestown in 1607 that Englishmen established their first perma-



Tourists from Britain: For the Archbishop and Mrs. Fisher, a jam-packed schedule

nent settlement in the New World. Just as important, they also established the Anglican Church.

One of the highlights of the Primate's

visit would be on Friday night, April 26, when he was scheduled to appear on Edward R. Murrow's "Person to Person" television program.

HIGHLIGHTS OF THE ARCHBISHOP'S VISIT

April 26 (Friday)

Arrives Virginia Beach (Cavalier Hotel). Interview by Ed Murrow on "Person to Person" (10 p.m. EST, CBS network).

April 27 (Saturday)

Tour Navy Base, Norfolk, and International Azalea Festival. Reception dinner, Cavalier.

April 28 (Sunday)

Services 3:30 p.m. Memorial Cross, Cape Henry. Addresses by Archbishop and Bishop Sherrill. Services 8 p.m., Bruton Parish.

April 29 (Monday)

Tour Yorktown and College of William and Mary. Services at Tower Church, Jamestown.

April 30 (Tuesday)

Tour Williamsburg. Service and address, Merchants Hope Church (1675) at 4:30 p.m. Overnight guest, Brandon Mansion in Colonial Williamsburg.

May 1 (Wednesday)

Meeting with clergy of Diocese of Virginia, Richmond.

May 2 (Thursday)

Mrs. Fisher to address Richmond Convocation of Woman's Auxiliary. Archbishop to deliver first Zabrisky lecture at Virginia Theological Seminary, Alexandria.

May 3 (Friday)

Visits Diocese of Washington.

May 4 & 5 (Saturday-Sunday)

Visiting and preaching St. Luke's Seminary, University of the South, Sewanee, Tenn.

May 6-7 (Monday-Tuesday)

In New York for return trip to England on May 8.

Christmas Isle H-Bomb Tests Deployed By Church Council

A resolution deploring England's nuclear testing program in the Pacific was passed with half-hearted support this month by the British Council of Churches. The measure went through by a 39-32 vote, with the Archbishop of Canterbury lined up in opposition. Five abstained from voting.

The council's action came as resentment mounted in Japan over Britain's decision to test hydrogen weapons on Christmas Island. One of the nation's most prominent educators, Masatoshi Matsushita, president of St. Paul's University (Episcopal), was sent to London by the Japanese government recently to plead for suspension of the tests. The Japanese claim Christmas Island is in a prime fishing area.

Three other resolutions on the subject were passed overwhelmingly by the church group. One recorded the council's concern over the dangers to humanity the

testing might cause; the second called for Britain, the United States, and Russia to pledge agreement to refrain from nuclear tests; and the third urged the United Nations Disarmament Commission to reach agreement on prohibiting all weapons of mass destruction.

The Archbishop contended that the three resolutions did nothing more than encourage the government to keep on doing what it was already trying to do.

In a sidelight to the debate, the Archbishop contended that there were three reasons why Bishop Yashiro, the Presiding Bishop of the Holy Catholic Church in Japan, declined to travel to London to lead an appeal against the testing program. He listed these as (1) Bishop Yashiro's feeling that it was improper for the State to try to "coerce" a church figure to lead a political mission; (2) the bishop's feeling that any protest should be directed to Russia, as well as Britain, and (3) his reluctance to commit himself on a highly technical matter of which he had no specialized knowledge.

Small Mission Has Big Role In Dallas Tornado Relief

When a tornado swept through Dallas, Texas, early this month, leaving 10 dead, 200 injured and 500 homeless, it spent much of its wrath on an area immediately behind tiny St. Augustine's Mission.

The congregation, some of whom suffered damage to their own homes, were quick to rally to the emergency.

With the coordination of such agencies as the Salvation Army, the Red Cross and the Episcopal Community Service, St. Augustine's administered the collection of volunteers, money, food, clothing and household items. An estimated 6,000 persons were fed at the mission and a nearby school, where church people were working with other volunteers. St. Augustine's work was under the supervision of its priest-in-charge, the Rev. Paul L. Thompson.

The mission, which serves a low-cost housing area, got its start six years ago.

Dribblethon For St. Vincent's:

'A Wonderful, Crazy Thing To Do'

All the way to New York—that's the way the ball is supposed to bounce. At any rate, two Princeton University-freshmen have decided to kick a soccer ball from their campus to New York City and back, beginning May 3.

If Robert L. Mendenhall and Victor M. Regan Jr. can carry out their 100-mile "dribblethon" in 60 hours, they'll collect \$1.00 from each of 1,000 well-wishers and send it to a tiny Negro mission 1,500 miles away in Galveston, Tex.

Mr. Regan, son of the rector of St. George's Church, Hempstead, L. I., was

a soccer star at St. Paul's School in Garden City, L. I. He and Mr. Mendenhall have adopted the slogan "60 or Bust" for their unique plan to raise funds for the Texas mission.

St. Vincent's House, as it is called, is both a mission and a settlement house, the first of its kind in the Galveston area. The Rev. Fred Sutton, white vicar of St. Vincent's, is also rector of St. Augustine's, parent parish of the two-year-old mission.

Since being organized, its quarters have been an old grocery store building. The chapel seats about 15. Any-

where from 12 to 25 persons attend services. As a settlement house, St. Vincent's works mostly with children. Four representatives from each of Galveston's four Episcopal parishes make up St. Vincent's board.

Meanwhile, St. Paul's Society, an Episcopal organization on the Princeton campus, has been collecting funds for the mission. About the two freshmen's "dribblethon," Mr. Sutton had this to say:

"I think it's a wonderful, crazy thing to do. I am very grateful that our mission work has elicited such response above and beyond the call of duty. It is very humbling that these boys would make such a sacrificial effort on behalf of St. Vincent's . . ."

He hopes to get to Princeton for the event.

Church Declines to Re-enact Patrick Henry's Speech

St. John's Church in Richmond, Va., where Patrick Henry made his famous "give me liberty or give me death" speech, will not publicly re-enact the event as part of the Jamestown Festival.

This decision was made by the rector, the Rev. James E. Bethea, in answer to requests from the Jamestown Festival Committee and other civic groups.

"We don't mind showing visitors the place where Patrick Henry made his famous speech," the rector told *ECnews*, "and our church has been open to tourists right along. But we do object to its being identified primarily with an incidental political event."

He pointed out that the only reason the Convention of 1775 was held in St. John's was because it was the largest public building in town.

He also cited the incongruity of identifying the St. John's of the Revolutionary period too closely with the sentiments of the rebelling colonists, as most of the Anglican clergy in America at that time were Tories and went back to England when the war broke out.

Mr. Bethea did allow a re-enactment of the Patrick Henry incident on March 29 for the benefit of visiting newspaper, magazine, radio and television writers who were to attend the formal opening of the Jamestown Festival.

But the rector turned thumbs down on repeated public performances, many of which were being planned, he said, without any consultation with church authorities.

The rector transferred the sale of postcards and historical souvenirs from the

transept of the church to a separate building on the grounds.

So careless had the public attitude become, the rector commented, that men were entering the church with their hats on and even smoking pipes.

Churches Urged to Take Lead In Integration in Rochester

Church people in Rochester were urged to take the lead in integration at an interracial workshop last month.

Present were 150 delegates from an Episcopal parish, St. Luke's, and three others—Central Congregational, African Methodist Episcopal Zion and Mt. Olivet Baptist. The latter two are Negro churches.

Workshop leaders were the Rev. Dr. James Robinson, minister of Harlem's Church of the Master, and the Rev. Galen R. Weaver, assistant director of NCC's Racial and Cultural Committee.

Dr. Robinson expressed sympathy for what he considered the warped views and inferiority feelings of prejudiced persons.

Mr. Weaver urged the churches to promote housing councils and support of the Fair Employment Practices Commission.

Heaviest criticism of the Church's role in integration came from the delegates, themselves.

One view: "On 11 o'clock Sunday morning, America is at its segregated worst."

Recommended: trial integration on the parish level and an all-out fight against discrimination in housing.

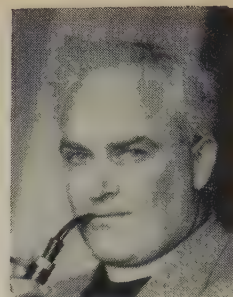


St. Stephen's Church in Columbus, O., recently added two art objects to enhance its reputation as an outstanding example of modern church architecture. The bronze candlesticks were fashioned by Miss Laura Ziegler (left) in Rome, where she learned her craft. The 10-foot mosaic of St. Stephen is being created by Charles Dietz, director of the Zanesville, O., Art Institute. Fifty thousand pieces of glass in a range of 250 colors are in the mosaic.



London Notebook

by Dewi Morgan



Fiscally Yours: "Marry me, Mary, and together we'll beat the taxman." That is the sort of sentiment which must be voiced fairly frequently these days. And Mary must obviously be acquiescent, for the number of marriages in this country in March has rocketed to new heights.

Now, we know all about the ancient rule of avoiding weddings in Lent. Why, then, is the week beginning with Mid-Lent Sunday the high-water mark for those who cast themselves on the sea of matrimony?

The answer lies with the Chancellor of the Exchequer. He has decreed that those who get themselves well and truly wed by midnight on April 5th shall have, fiscally speaking, the retrospective delights of matrimony for the preceding 12 months. In other words, they shall be treated as if they had been married since April 6th the previous year and accordingly, in the taxman's delightful jargon, "earn the reduction of income tax" which is accorded to married couples.

The result is that all the lads who feel that matrimony is getting imminent put on a burst of speed and get it fixed. And it is just too bad that Lent happens at this time of the year. The temptation to beat the revenue—legally—is too strong.

All of which seems to be a fascinating twist on the age-old problem which faced our Lord when He was asked about paying taxes.

From the Ends of the Earth: Colwick Hill is on the edge of the city of Nottingham and is therefore about as far from the sea as any part of England (though that doesn't mean much). But it has connections across all the oceans.

It is nearly two years since the Rev. John Nicholls arrived in Colwick Hill as its new priest-in-charge. He found a rapidly growing housing area with good houses and good drains. Everything material was good. But it had not had time to begin to find a community spirit. It was just a collection of houses with people living in them.

John Nicholls decided one thing was necessary. The people had to learn to find their center in the local church. But he knew if they were to do that properly, they would have to see the local church in its proper setting of the Church, the world Church. He began writing letters, begging letters. He begged other parts of the Church to send some small gift—not money—to remind his parishioners of their world fellowship. He made it clear he was not asking for money. He wanted concrete reminders of kinship.

From India, West Africa, the West Indies, Hong Kong, America, the Upper Nile, Borneo, Central Africa, the gifts came. A tiny crucifix from Jerusalem, a bookstand from somewhere else, embroidered apparels from somewhere else, an alms dish from somewhere else.

The church in the new community at Colwick has become an Anglican Communion in miniature.

And, like that world-wide Communion, the church in Colwick is very much a missionary church. When John Nicholls arrived, his congregation consisted of a bare half-dozen in a local hall. Now there is a very different picture. By the time their new church is completed, the possibility is that it will be too small. His first 12 months in Colwick were spent in diligent visiting. And again he learned anew something of the missionary character of the Church wherever it is. He found no less than 108 adults who wanted to be prepared, not for confirmation, but for baptism! Those who regard England as an ancient and conservative Christian country may be able to learn a few things from John Nicholls.

A Matter of Time: For the mathematically-minded the modern world provides one constant joy. It is the problem of working out what time it is there when it's this time here. Your correspondent is forever wondering what you are doing across the Atlantic when he is writing these words in

Westminster. And he is forever being defeated by the complexities of addition—or is it subtraction?

But there is one thing about time which we surely have in common. It is always later than we think. It comes as a bit of a shock to realize we have already made such a hole in 1957. Before we know where we are, 1958 and the next Lambeth Conference will be upon us.

On this side of the water we are already more than a little busy on preparations. As long ago as last July bishops from many parts of the world came to confer on the subjects for the agenda. Back and forth to many parts of the world go letters tying up one point after another. For this Lambeth Conference is not the preserve of the Church of England. It is not another sort of papacy calling together some obedient prelates. This is the forum of the Anglican family where several fathers meet in liberty, equality and fraternity. It does not even owe its origin to England, since it was bishops of the overseas Church who first pointed out the need for this brotherly discussion.

The Lambeth Conference of 1958 is going to have far more non-English than English bishops present. It is even going to have bishops who find the English language an unfamiliar foreign tongue. And in this bewildered 20th Century who can estimate the value of this family which has succeeded in maintaining freedom and yet cherishing unity across the face of the earth?

What is God's plan for the Anglican Communion? What is its vocation? Those are questions which only God can answer—and will answer in His own good time. It is for us to see that by every effort we can put into it the 1958 Conference will be an instrument ready to His hand.

Commonwealths may totter, United Nations may suffer disunities, all men's plans may be torpedoed. We believe God has a plan for His Church.

SPECIAL REPORT



H. Armstrong Roberts

Red sails in the sunset: This is Hong Kong, one of the world's biggest ports and a busy gateway to Communist China.

A Place For Women, Too

How the Church In China Trains Its People

Now that China is firmly in the grip of Communism, how does the future look for the Holy Catholic Church? How about the quality of work in the seminaries and among young people? These are questions

explored in this last article in a series by Francis James, managing director of the Anglican News Service in Sydney, Australia. With seven fellow Anglicans, Mr. James traveled 15,000 miles through Red China last fall.

unfortunate, but it is understandable. Chinese Christians have a lot to do with scanty resources.

The Chungking College has only 25 students, six of whom are women. Two students only are Anglican. Twelve of the total come from national minority groups in western China. The theological emphasis, I am told, is more fundamentalist here than in the other three colleges.

There is a much clearer place for women in the Church of China than in such other parts of the Anglican Communion as I know. There is no question of ordaining them, of course, but we encountered a great many women parish workers all over China and were much taken by them. Not only do they perform the duties undertaken by deaconesses and members of some religious orders elsewhere; they give a positively Second Century touch to the Church in China by regularly visiting the sick, helping those members of the parish who are aged, poor, and so on, conducting catechism and other classes for children as well as adults, and generally, as one of my colleagues drily noted, "doing well the jobs you're always a bit dubious about giving your young curates."

There are three aspects of the life and worship of the Holy Catholic Church in China which, it seems to me, can now usefully be described and summarized, and which will form the basis on which some estimate of the future of the C.H.S.K.H. can reasonably be guessed.

They are: First, the recruitment and training of men and women for the sacred ministry and Church work; second, the extent to which young people and children already take part in and are being recruited to the life of the Church, and third, the quality of parochial life.

I cannot claim any wide or special knowledge of these things, or indeed of anything else about China or the C.H.S.K.H. I hope it has been made clear that I claim only to describe facts and situations as I saw them.

But with this qualification I am bound to say that I share the feeling of the entire Australian Delegation to China that

the C.H.S.K.H. enjoys under God's providence a very strong position, and that its future as a national Church is bright.

There are no longer any solely Anglican theological colleges in China. The Roman Catholics alone have preserved some of theirs, and all the non-Romans have joined in forming "Union" Theological Colleges. There are four of these — at Peking, Nanking, Chungking and Canton.

The Canton College is a small affair, in which only three of a total of 29 students are Anglicans. Neither this nor the College at Chungking has anything remotely like a decent library. The staff, although not predominantly Anglican, is well qualified, as far as I can judge, in each case. The buildings are inadequate for both. The leaders of all Chinese Christian denominations are well aware of these defects and agree that they must be remedied; but I found no evidence of any great sense of urgency about it. This is

The work of these trained women parish workers varies with the type of parish in which they live. In one city, for example, we met one who was doing a full-time administrative job; but in the main, whether in city or rural parish, they are engaged in straight pastoral work. The important thing about them, to me, was the fact that they are *trained*.

The Yenching Union Theological College at Peking is comparatively large, and the physical accommodation is reasonably good by comparison with Chungking; but the impression of those in the delegation best qualified to judge is that it is not yet as organized as is desirable. There are 75 men and 35 women in residence at this college. Unfortunately, I have lost my note on the number of Anglicans; but I think there were at least a dozen.

The college which most excited our admiration, and which is undoubtedly what the other three hope to become one day, is the Seminary at Nanking.

This college, of which Bishop Ting is the dean, was formed in the autumn of 1952 by the union of a number of Anglican and Protestant colleges from Nanking and other places. It occupies a site of several acres, the main buildings being situated in a former school.

We found that the Chinese Government, both central and through its provincial and local arms, had been of great assistance to the several religious bodies when the college was founded. As far as we could ascertain, no actual finance was provided. But the Communists helped in the acquisition of sites and were generally cooperative. This seemed significant to

me: Nothing can be accomplished in China these days if the Government is not "cooperative."

At the time of our visit there was a total of 232 students. Of these, 107 were, properly speaking, students in training; the remaining 125 were priests and pastors undergoing "refresher" courses, which lasted either one academic term or one academic year according to their nature. As I understand, they were intended both to cover advanced work of an academic kind, and to enable members of the several ministries to gain vicarious experience of different aspects of their work in different parts of the country through discussion groups. They were attended by men and women, who lived in a separate hostel away from the main college center.

The year is divided into two academic terms of about 18 weeks.

The staff of 25 was formed from the staffs of the uniting colleges. I am not in a position to make an expert definitive assessment of the staff; but I must say that its members impressed me greatly. Of the dean and Bishop Shen I have already written. Greek teaching is done by a Miss Liu, who I think is a Methodist. She is certainly a first-class Greek scholar and teacher.

Students are taught on three levels, according to their background before entry. There is a four-year course for those who have completed a lower middle school education, which corresponds to the intermediate or junior certificate in Australia, the old school certificate in England and something like a three or four-year high school course in the United States. There

is a course of equal length for those who have completed the higher middle school course which, in my judgment based on visits to a dozen such schools in China and careful comparison of their syllabi with our own in Australia, produces scholars of roughly first year university status, or little less, by Australian or English standards.

I should here interpolate the opinion that Chinese secondary education is a very severe, formal and serious matter by comparison with Australia's. There is no modern and "enlightened" nonsense about it, and nothing of the "free activity" which has produced such interesting results in some places. It was strongly reminiscent of the best in formal academic education that used to be found in France and Scotland, with great emphasis on formal precision. The number and range of subjects taken was without exception more formidable than any Western child has to face.

The third course offered at Nanking is for college and university graduates, of whom 15 have passed through the seminary since 1952—two more were in residence at the time of our visit. Bishop Ting and my Baptist friend told me that this course was of the same standing as a good B.D. degree course.

Anglicans In the Seminary

The proportions of students from different denominations at the seminary last year were: Church of Christ in China (Presbyterian), 31.4 per cent; Anglicans, 19.7 per cent; Baptists, 17 per cent; Methodists 12.2 per cent; Wesleyans 3.2 per cent; C.I.M., 3.2 per cent; China Missionary Society, 2.7 per cent; China Independent Church, 2.7 per cent; and there was one student each from the Quakers, the Pentecostals and Little Flock.

At the time of our visit there were fourteen Anglican students, including four women, in the main seminary. In addition, there were 24 Anglicans, including nine priests, undertaking refresher courses. I understand that the technical name for much of the refresher course is "advanced pastoralia."

The basis of the studies in this seminary is, of course, the Bible, and Biblical studies occupy just less than half the time for the whole curriculum. There is not much that I am qualified to write about in detail about this curriculum, but the experts in the delegation tell me that it is sound by any Western criteria. It covers the Old and New Testaments (introductory work, history and exegesis); Church History (both generally and with particular reference to China); Pastoralia; Homiletics; Greek and Hebrew, which are optional subjects; English language



The Most Rev. Howard W. K. Mowll receives a welcome from Chinese churchmen.

and so on. Anglican students meet separately for what they call "lithurgics." I imagine this would correspond with our studies in the West in the Prayer Book, the Creeds, the Apocrypha and so on.

One interesting aspect of the curriculum is that many courses are duplicated: The emphasis is, respectively, more or less fundamentalist, or more or less liberal. It is left entirely for students themselves, after sampling, to choose which of such courses they wish to attend. When I commented favorably upon this my Baptist friend neatly remarked: "We are more Anglican than you realize!"

There is a solid emphasis on one thing generally lacking in such Western theological colleges as I know: music. Not only is formal instruction given in piano-forte, the organ and a number of other instruments, together with the theory of music; but there is much teaching and practice in choral singing. The seminary choir is remarkably fine. Frankly, I was astonished to hear it. Here they were, not only Anglican students, but Baptists, Pentecostals and heaven-knows-what-not, giving superb renditions of Gregorian chants, followed by rousing choruses! At the moment there are several good soloists in residence.

Discusses World Peace

Since so many students come to the seminary before completing their secondary education to university entrance standard, courses in general education are given. I was told there is particular stress on Chinese language and literature.

An annex at the rear of the seminary is used as a nursery school. It was in the charge of a trained, full-time teacher. The 20 small children belonged to members of the teaching staff, the "workers" at the college (i.e., domestic staff, gardeners, and others) and two married students. These nursery schools seemed to be attached to most educational institutions as well as industrial concerns in China. It was run on the same lines as similar schools which I know in England and Australia.

The library seemed well stocked with standard theological works, but I could find little current matter save for a few periodicals. By "current" matter I mean theological literature published in the last decade.

We were asked to speak to the students, who were assembled in their main lecture room. The Bishops of Tasmania and Rockhampton, followed by Canon Arrowsmith, delivered such polished short addresses that, knowing I could not compete, I simply said how glad I was to be there and suggested that the students ask me any questions they wished about Australia. This was a bad move. It meant that I had

to stay on my feet for 20 minutes instead of five. The questions were nearly all political: "How do Australians regard the world peace movement?" for example. On the principle that nothing good comes from beating about the bush I told them that world peace was a different matter from the world peace movement, and why. They took it all very well, we thought.

My impression, from the questions asked, was that this was an alert student body, genuinely interested in the social implications of Christianity, intensely interested in international relations, but starved of sufficient material about them.

One does not like to make comparisons which might be misunderstood, but I think I should say that I know many Australian theological students, and some men recently ordained, whose background and training is not quite as good as that of some of these Chinese students.

Some of the delegation have the impression that there were not many young people in evidence during our visit. I disagree with this. The proportion of the age group from about 16 to 22 years did seem slightly lower than we might have expected; but it did not seem significantly lower than in most Australian churches. There was, however, a distinctly lower proportion of the group aged about 22 to 32.

Sunday Schools in Full Swing

Of tiny tots at Sunday Schools there were plenty. But for some reason the Chinese did not seem to think we would be interested, and our hosts did not go out of their way to show us them. Since one of my fellow delegates usually preached at the services I attended each Sunday, I must confess that I got into the habit of slipping out during the sermon to see what went on outside. In most places I found a Sunday School in full swing, with numbers rather higher than I should have expected in view of the size of the regular congregations. I suspect that, although the generality of Chinese Anglicans are probably better churchgoers than Australians, they tend like us to make their children go to Sunday School, whether they themselves attend church or not.

It may interest some to know shortly how the Roman Catholics are placed for theological training and in their work among young people. The Roman Catholic Archbishop Pi Shu-shih of Mukden told me there were three colleges, in Peking, Nanking and Shanghai, and were all on much the same level, each with about 60 students. Peking had 34 "Latinists" and 27 reading theology and philosophy in training for the priesthood. The Archbishop said these numbers were wholly inadequate for the needs of the Roman Church. The major difficulty, he said, was not so much the small number of candi-



Bishop Shen Tze-Kao of Union Theological College, Nanking.

dates offering, but the desperate shortage of teachers. As far as children are concerned, the policy is for small children to attend catechism classes each day after school in the parish church or the home of the parish priest, or at some other venue. I was told that the children of Roman Catholic parents attended these classes as a matter of course, and I saw them being conducted in several places.

Last, on the general quality of parochial life in the C.H.S.K.H., I think it will be obvious that one could write much or little. I shall content myself with a few generalizations instead of detailing the figures on which they are based.

China is a very hard-working country. Its people have little leisure time, and only one day's complete rest each week. The mere fact that they are so small a minority tends to throw Anglicans closer together, and in most parishes, rural or urban, everyone knows everyone else—including those members who tend to be only nominal parishioners. Apart from churchgoing, there seemed to be other communal activity in most parishes—many of them, for example, were spending a lot of time at night preparing Christmas music and plays during our visit in November and December. Church attendances at the great festivals of Easter and Christmas, I learned, were as they are elsewhere; much higher than at other times. In short, parish life in China seemed to me much like parish life anywhere else, save that the larger family of the parish in China was more of a family than in the West. One circumstance made it a little difficult to judge. This was that the moment our delegation appeared anywhere every clergyman seemed to drop his parish work in order to entertain us and look after us generally. They were "on tap" at all hours, and some of us thought at first that this indicated they had nothing else to do. But I am satisfied now this was not so.

Editorials

The Victory of Easter

Have you ever been "all dressed up, and no place to go"? That is exactly the situation we are in if we come to Easter Day all dressed up, but without an understanding of the victory of Easter. It is of this victory which we wish to speak because it is this victory which gives significance and meaning to the day which we celebrated last Sunday. On Good Friday we saw the Cross and Passion of our Lord as a battle which He won, to our everlasting benefit. But that victory was not announced to the world until Easter morning. Let us remember that it was not a dead Christ which the Apostles proclaimed to the world, but One who lives for evermore. The Church has preached Christ crucified, yea rather, who is risen from the dead.

What Is At Stake?

The real issue on Easter Day is not just your immortality or mine but the victory of Christ and the vindication of God. Without Easter, Good Friday would have been unendurable; it would have meant that the world's best Man had met the world's worst fate. Jesus had spoken of God as His Father, but what could we think of such a Father who would allow His children so to perish? But someone will say, "It doesn't matter if the individual man dies forever—the great values and ideas are carried on in the race." But if the universe may lightly scrap the individual, then why shouldn't we? What respect can we have for man if, at the end of the road he is only like the pulp of an orange from which the juice has been squeezed? So not only is the goodness of God vindicated by the victory of Easter but the dignity of man and the worth of the individual soul is made certain.

The Light Shines In The Darkness

Once the Cross was raised upon the open plain of history God could not have left it there, stark against the sky, lest man should have despaired. The message of Easter shines at the world's darkest moment. God acted and He made His action clear to those who were prepared to receive the Good News. Christ rose from the grave and is known to those who love Him. In the Resurrection God put His Divine Seal on the life and death of Jesus and He openly declared Him to be the Christ, the Son of God, and thus He vindicated His love for all mankind. The devil's worst was turned into God's best, and this has become the source of our unconquerable hope.

But this victory of Christ has meaning for us only as it becomes our victory. We can appropriate Christ's victory by faith. St. John's Gospel says "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Mark the words "Whosoever believeth,"—that is the road to power. We can share in our Lord's victory only as we are prepared to share in His endurance in faith. The nation and the Church call us to sacrifice. Let us then pray that God may make us steadfast and ready to suffer if necessary that His cause may triumph. We know that at the end His Cause shall win; Easter proves that. And as we share His Cross we are preparing to share His final victory.

Eternal Life

But the victory which God offers us on Easter Day is something much more important than immortality. Immortality might be a great burden if it meant merely the continuance of the kind of life which we are living here. We might get very tired of this self-centered kind of existence. What God offers us in the victory of Christ is not just immortality but eternal life, which is a new quality of life—God's kind of life. It is a life of real happiness, of real growth toward "the fullness of the stature of Christ." It is something that takes us out of our self-centeredness and raises us up into the very life of God Himself. "I live, yet not I, but Christ liveth in me." There is the key to eternal life. As we die to the old selfishness, to the "old Adam," to the notion that the universe revolves around our own desires. We begin to enthrone God upon the altar of our hearts, and in that enthronement we are born again and live this new kind of life.

Eternal life is what the Gospel is all about. Christians become new men in Christ Jesus. On Easter Day we are not all dressed up with no place to go, but pilgrims on a journey marching in an eternal parade. At the end of the road is victory—and it is Christ's victory which He has shared with those who love Him. "The wages of sin is death; but the gift of God is Eternal Life." "This is Life Eternal, to know Thee the only God, and Jesus Christ whom Thou hast sent." "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have Everlasting Life."



This ancient tomb is just under the Hill of Golgotha, where Christ was crucified outside the Damascus Gate. Many Christians believe it to be the very tomb in which the Saviour was laid after He was taken from the Cross. Before the tomb is a long, deep groove in which a great stone was rolled to close the entrance.

It Is Not Finished

In these lovely days after Easter, when spring fever is often a kind of pleasant disease, it is easy for us spiritually to rest on our laurels and lose the ground which we have gained during Lent. It has always been an easy thing for Christians to sing, "The Strife is o'er, the battle won." We saw on Good Friday how our Lord was steadfast to the end and on Easter how God announced His victory to the world. Our victorious Saviour can cry, "It is finished!" We cannot.

Our Unfinished Task

The Cross is not the end of the story of Jesus Christ. From the Cross He hurls to us an unfinished task. He gives us a vision of a new world in which men shall know God as He really is and shall walk in the light of His Truth. This task is a demand which is placed upon us. It brings both judgment and inspiration. The judgment reminds us of the work which is unfinished.

'Incomplete'

In school sometimes we were graded "incomplete" when our work was not finished. But look now at our Christian task—how "incomplete"!

One place the job is unfinished is in our own lives. Many of us still grope in restless confusion, spiritually "in a fog"—because we have never really come to terms with God, never made a real decision and commitment to Him. Our faithless fears betray us.

The Lord's work is unfinished in our country and in our world, also. We see it in the threat of war, in the growth of a pagan and impersonal state, in the breakdown of family life, and in the materialism which is growing even in education.

But, lest we become proud, look at the Church! Often it seems like just one more competitive organization in our materialist society. Denominations struggle for prestige and position. We lose sight of our first responsibility—to win souls for Jesus Christ.

It Is Not Finished!

The truth about us is clear—the strife is not o'er, the battle is not won. Our Lord can say, "It is finished!" We cannot. The battle which He fought on the Cross was won, and won decisively. But is the battle won in our souls? In the Church? In the world? Hardly!

What motive, then, shall keep us steadfast in the Lord's work? It is the knowledge of the Love of God in Christ Jesus our Lord. Because of what He has done for us, we must be faithful to Him. As someone has said, "Christian Ethics is derivative; it asks, since God has so acted, what ought we men to do?" Now and then we sing of "Jerusalem the Golden." But that is not enough. Out of gratitude to our great and merciful God, we will roll up our sleeves and help Him build Jerusalem in this broad land of ours. And that task is not finished.

The Risen Christ

The Truth of Easter—In Christ
'We Are More Than Conquerors'

By THE ARCHBISHOP OF CANTERBURY

IN the fourteenth chapter of St. John's Gospel are these words spoken by Our Lord: 'The Father, abiding in Me, doeth His works'. That is the all-important point, that God was doing His works in all that His Son, Jesus Christ Our Lord, did and endured on Good Friday and Easter Day.

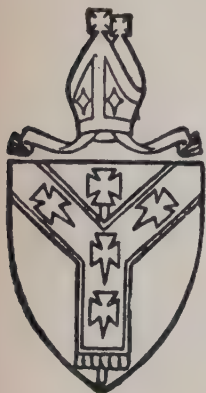
We can imagine Jesus Christ on the Cross; we can imagine Jesus risen among His disciples; we cannot imagine God. Philip had just said to Our Lord: 'Lord, show us the Father—let us see God and we shall be content.' Of course we cannot see God, with our mortal minds and our short-sighted, squinting eyes. Jesus said in reply: 'He that hath seen Me hath seen the Father, for the Father abiding in Me doeth His works.' 'Believe Me,' He went on, 'because you recognise God in Me, or else because you recognise God in what He does through Me.' So we are here, in this ancient church where our forefathers have worshipped since before there was an Archbishop of Canterbury at all, the most ancient church

still in use in this country—we are here in this tiny building to give glory to God for what He has done; for out of His love for us He sent His Son into the world, that through Him we could understand and be at home with God. In this same bit of conversation at the Last Supper, as reported by St. John, Our Lord said to St. Thomas: 'I am

the Way, the Truth, and the Life: no one cometh unto the Father but through Me.' We can only know God here on earth by what He Himself reveals of Himself to our finite minds and human spirits. Jesus Christ, the Word of God showing forth God to men from Abraham to the end of time, and above all in His life as a man among men, Jesus brings everybody who will respond to the Father, and is for all the Way, the Truth, and the Life.

The Way first. I think that referred specially to all that Our Lord taught by word and action before the Crucifixion about how to live; He made shinningly clear the kind of people God wants us to be, and how glorious we should be if we were like that, and He shows that God will help us to be like that if we will let Him; and He spoke with authority, the authority of God. And all that He preached He lived Himself—a good man, as the centurion said, a good friend, the Master, saying not only 'this is the way; walk in it,' but, even more, 'follow Me' and 'take up your Cross and follow Me'; for He never concealed that His way, though the loveliest of all, was yet a hard, a narrow way.

People often take it for granted that Our Lord's teaching must be out of date, or at any rate inadequate for the problems—social, economic, and intellectual—which confront modern man. Even Christians sometimes wish that Christ had given them more explicit instructions. Wisdom does not lie in a multitude of words. Jesus Christ said and did quite enough to show us the way. Human problems do not change; nor the way of salvation, nor the goal to which God calls us. His word and example are relevant to every modern dilemma and to every side of our modern life; they pierce still like arrows into the heart of every



The Seal of Canterbury

perplexity, great or small, telling us, not how to solve them, but in what spirit to tackle them. He gave us, in His teaching and in Himself, all that we need to know: obey God's will in humility, and serve your neighbour in love. That is religion, both the joy and the cost of it: not by our knowledge, not by our failures or successes, but by our way of life we shall be judged at the last.

But the truth of the matter lies more deeply. Jesus Christ shows the true facts about our journey, about God and about ourselves on the Cross of Calvary. What God—if I may put it like that—is up against, is not only, nor chiefly, what we call bad men, but the ordinary men, and indeed the good men. We all side with God anyhow against the bad men, and against what we know to be bad in ourselves. It is the ordinary men, the good men, who may do the real havoc. Pontius Pilate, by any other standards than those of Jesus Himself—certainly by many modern ideas of good democratic government—was doing his duty well in accepting the demands of the Jewish leaders and their people, even though he himself found no fault in Christ. The chief priests, by the standards of their times, and indeed by standards often prevalent since then in the Christian Church itself, were doing their duty to God well; they were trustees for God's truth. Anyone who contradicted their views or challenged their power, and dared to do it blasphemously in the name of God Himself, was a public danger to Church and people, and must be suppressed by every means. The people who cried 'Crucify Him' were doing just what ordinary men in the street always do—reacting violently against a man who seemed different and disturbing, who challenged their prejudices and had refused to minister to their self-interest.

And many other people, who had taken Jesus to their hearts and had hoped great things of Him, were as impatient as good people so often are—and must be to avert disaster. They could not save Jesus or all that He stood for of God, without making things worse. Jesus Himself had refused to call on His servants to fight, or on His Father's angels to deliver Him; they had to stand by powerless, and to see and to tolerate what broke their hearts. Here is the devastating truth. The ordinary men, and the good and responsible citizens of Church and State, cannot help spoiling life for themselves and others; spoiling life as God means it to be; even when they do what seems to be their duty, they may only make things worse, and in our own good deeds there is so much that is bad which spoils them. And God, by the law of His own nature, because He is truth and love, suffers the consequences of our misdeeds

with us and for us; that is the truth. Nothing but the crucifixion of Christ—God accepting it as a work, a passion of His—would ever convince us of this appalling truth about ourselves and about God.

The crucifixion of Our Lord, by revealing the stark truth in terms of torture and death, redeems us, if anything can. It does not stop us spoiling life; we do it in every action, in every relation with other people, in private or public affairs, wherever we fall below the standard Christ set before us in His life and teaching. Political, social, industrial responsibility today rests upon every one of us, and how often we act for what seems to be the best by such means as Pilate, or the chief priests, or the pressure groups of Jerusalem used, by sub-Christian means.

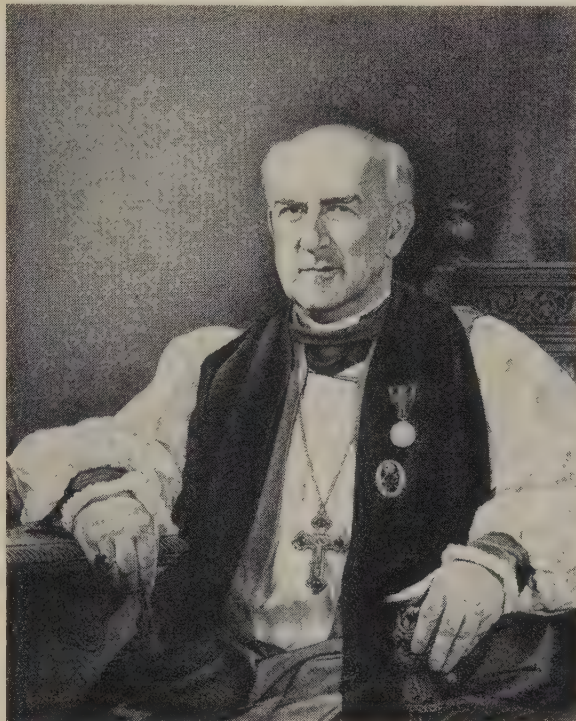
Often, let us confess it, they are the only means available as things are. The truth, said Our Lord, shall set you free, and to know this truth, that by sin and our inability to overcome it we load its inevitable consequences upon God, and that He is glad to bear them, is to be free—not free from sin yet by a long way, but free from self-deception, free from bondage, free from bondage to the father of lies. Christ is the truth that redeems us, though as Peter said 'He suffered that He might bring us to God.'

Then in Christ we can look at the word sin, the evil done by bad men, and by us in our bad moments, the evil done even when we are trying to do good, and be unafraid, for we see it all in the light of the crucifixion of the Son of God. Delivered by Christ from the thralldom of sin,

we can want and do want passionately not to add to the load that God bears for us by our disloyalties and our denials and the injuries that we do to our brethren, the least of whom belong to God's care as much as we do. For the Cross, being God's, is universal, and embraces all of us, whatever class or nation or colour or creed, in the glorious fellowship of our sinfulness and God's love.

And then comes Easter Day to make the truth live. Christ is the Life—here is another of God's works: He raises Christ from the life of our mortality to a life triumphant, unspoiled, perfect, eternal, the life which was Christ's before the world began, which He won again for Himself against every adversary. The risen Christ is invisible; a few saw Him, and there are brief signs of their encounter with Him: 'Mary.'—'Rabboni.' 'Thomas, reach hither thy hand.'—'My Lord and My God.' 'Simon, lovest thou Me?'—'Lord, Thou knowest.'—'Feed my sheep.' By their words, by the fellowship of faith which flowed from them, we who have not seen believe and are blessed; there is a

continued on page 34



The Most Rev. Geoffrey F. Fisher

How Prayer Helps You Grow

You mature through prayer as you learn to care about others and accept adversity. Each time you falter, you "begin again" with God.

By JOHN B. COBURN

There are three aids to progress in the life of devotion which Christians in varying degree have found indispensable. They provide an undergirding and strengthening of the interior life, and in one way or another will make possible an increase of grace for your own life.

Reading, Prayer Groups and Retreats

Reading. Men and women who have known and loved God in their day have left accounts of their experiences to help us to know and love him in our day. One of the great aids to progress in prayer, therefore, is the reading and inwardly digesting of the experiences of those who have walked with God.

The book, of course is the Bible. As no other book, this one has led men and women through the ages to feed upon the living Word of God, to be sustained and comforted and guided by him. With the aid of a commentary, such as *A New Commentary*, by Gore (The Macmillan Company), or *Dictionary of the Bible*, by Hastings (Charles Scribner's Sons), for intelligent reading, there is no substitute for the daily devotional reading of the Bible.

Next to the Bible, and also in a class by itself, is *The Imitation of Christ*, perhaps the best loved and most widely read devotional book of the Christian ages (Everyman's Library, Dutton, 1928). A fourteenth century work, probably by a member of a religious community in Holland, it is made up of a series of dialogues with Christ, maxims, and prayers. It has an ascetic note, not entirely congenial to our modern temper, and perhaps for that reason all the more important for us to heed.

Then there are certain books of devotion that have earned

the right to be called classics: *The Confessions of Saint Augustine* (The Westminster Press, 1955, or Everyman's Library, E. P. Dutton & Co., Inc.), the spiritual autobiography of one of the greatest Christians; *The Practice of the Presence of God*, by Brother Lawrence (Fleming H. Revell Company, or Forward Movement Publications), in which a single-minded monk gives simple directions for discovering the sense of immediacy of God; *An Introduction to the Devout Life*, by Francis de Sales (The Peter Reilly Co., Philadelphia, 1942), perhaps the most helpful guide to the life of devotion for busy people who must live in the world and accept responsibilities within it; and *On the Love of God*, by Saint Bernard (A. R. Mowbray & Company, Ltd., and Morehouse-Goreham Co., Inc., 1950), which sets forth a traditional pattern for the life of prayer, especially for those whose main work is prayer.

A word should be said about spiritual reading: read *slowly*. The material can be taken into your soul only as you "read, mark, learn, and inwardly digest" it. This means little bites at a time, not entire meals. This is why spiritual reading makes such good bedtime reading. Only a few pages at a time are enough. But taken regularly over the years they make possible a great increase in grace and strengthening of the inner life of the Spirit.

Prayer groups testify in the devotional life to the universal human experience that in union there is strength, that when barriers are broken down power is released, and that in relationships between people there are resources for living that a solitary person does not possess. When people pray together, therefore, they are given insights into the power of prayer that they do not receive alone.

Prayer groups may exist for many different purposes and center around different concerns. Some, for example, may meet for the specific purpose of praying for others: the sick, those in special need, communities, statesmen, missions, world peace, racial justice, or any other particular cause. Bible study groups, begun and continued in the spirit of prayer, help people to relate the meaning of the Bible to their lives and their communities. Other groups may meet for the study of

This is the fourth and final installment in a condensation of *Prayer and Personal Religion*, by the Very Rev. John B. Coburn, dean of Trinity Cathedral in Newark, N. J. The book, published by Westminster Press, is now available at \$1.00 per copy.

devotional classics or theological books, or even for the simple sharing of religious experience.

We may remind ourselves that the most natural prayer group is the family group. Such prayer properly begins with husband and wife, responding to God and relating their lives to him even before there are any children. Simple grace at meals is perhaps the easiest way to start, for it provides an opportunity to thank God for his gifts. The most natural next step is for the couple to take time in the evening to thank God for each other. This does not have to be done formally. It is enough that time is shared for personal devotions, and that each realizes that he or she is being remembered before God by the other one, and their common life prayed for.

This kind of relationship then sets the framework for family worship as children begin to take their places. Parents will not only see that their small children have a regular time for prayers, and learn such traditional ones as "Now I lay me down to sleep, I pray the Lord my soul to keep," but will want them to participate in family prayer as they grow older. Even quite small children can take their turns in saying grace when the family have meals together. At other times the Bible can be read, thanks given to God for particular blessings given to individual members of the family, and prayers said for special family needs.

Only two things are needed by parents for family worship to be significant: a desire to pray in this way, and a sense of humor. Family prayer is a time when parental reins of authority should be held very loosely and children given their heads as much as possible. In many instances parents will discover that on the way to God they will be led by their little children. And it will not be a formal way. The gift of humor is related to the gift of faith, and a family that can combine laughter and prayer is close to the Kingdom of God.

Retreats are times of rest and refreshment away from the place where you normally carry on your daily activities. They are periods of two or three days, or longer, when people withdraw for quiet, meditation, and prayer, to think through before God the direction of their lives, to regroup their forces, and then to return refreshed and with new perspective to the battle lines of their lives.

A retreat is normally conducted for a group of six to eighteen or more people who gather together either in a retreat house established for such a purpose, or in a conference center which can be adapted for this use. Retreats are arranged either by some sponsoring group or by the center itself. Whatever the nature of the retreat, it provides an opportunity for physical and psychological rest. For the space of time of the retreat you are free from all the daily pressures of living and can begin to slow down your pace.

Primarily, of course, a retreat is a time for more individual attention to be given to God than is usually possible in a busy life. It is taking time out to take stock. The traditional and most effective retreat is one where silence is observed.

A Rule of Life

The world is very much with us. The world is very strong. It is too strong for us and will engulf us if we are content simply to drift. Our life of prayer will soon disappear if we believe it will take care of itself naturally. The best guarantee that we shall not be engulfed by the world is by the adoption of what is called a rule of life.

A rule of life is simply what the phrase implies: a deliberate attempt to conduct our life according to a chosen standard.

As you begin to make a rule of life for yourself, there is one word of caution that should be spoken. It is this: *begin with a very simple, easy rule*. The temptation of beginners, particularly in the first flush of enthusiasm, is to try to take huge strides toward God. They usually tire, however, soon become

discouraged, and frequently give up the journey altogether. Instead, begin with small, easy steps that you are sure you can take. Then in time, when you are steady on your feet, enlarge your stride. It is much better to begin with a five-minute rule of prayer every day and to stick to it than to start with fifteen minutes that you keep only every other day.

The one who can best tell you what your rule should be is God. If you pray quietly and consistently to him about a rule, you will come to an inward conviction as to what it should be. A very simple rule to begin with would be this:

1. To pray for five minutes every morning and every evening, using the "five foundation stones" as a guide.
2. To meditate on some passage in the Bible 15 minutes a week.
3. To do some kind of spiritual reading at least once a week.
4. To worship God every Sunday, and to participate in at least one other way in the life of your church.

On Beginning Again

Now anyone who has ever made any promise knows how easy it is not to keep it. Anyone who has ever made a rule of life knows how easy it is to break it! Prayers promised are forgotten and the rule is broken. What then?

When you have broken your rule when you could have kept it (obviously there are times when it is broken unavoidably), the only thing to do is to say to God, "I'm sorry," and *begin again*. There is no need to grieve over it, to brood about it nor, once we have confessed, to feel guilty about it.

The only sin God cannot deal with is the sin of giving up! When we throw up our hands (and our faith) in despair and say, "There is no answer to my problem, God has no power to help and save, there is no hope for me either in heaven or on earth," then we have plunged into the sin of despair. To give up utterly in despair is the sin where we deliberately cut ourselves off from God. And God can do nothing until once again we turn to him and cry, "Help me," or "Forgive me," or just simply, "God, I'm here." This is to begin again.

On the other end of the scale, God can do nothing when we believe we have *all* the answers and have all God's help we need. This is the sin of self-righteousness and pride. God cannot break through this sin until we finally turn to him and say: "I am sorry. Forgive me. There is no health in me." Then we can begin again and enter once more into the joy of an open, clean relationship with God, knowing ourselves to be forgiven sinners and, therefore, confidently beginning again a new life with him. This is to live as a Christian—beginning each day—again and again and again.

7

Mature Personal Religion: Action and Worship

It has properly been said that a man's best prayer is what he does when he is not praying. Important as his religious activities are, it is in his day-by-day decisions in all the ordinary experiences of life that his religion is shown. To have a mature personal religion is to recognize that our relationship to God is reflected in and influenced by our *living*.

This means in part that our actions are a *result* of our prayers. If our attention to God does not mean more loving attention to men, then something is seriously wrong with our prayers. The results of our prayers are seen in our lives.

It is well to remind ourselves, then, as we examine guides for our action, that God is not especially, or even primarily, interested in our "religious" activities, but in *all* our activities. We show our response to him by our actions throughout the week, as well as on Sundays; in our hours of employment and leisure, as well as in our hours of worship; in the way we treat the members of our family, as well as the way we usher in church. God is just as concerned with how much money we spend on luxuries as how much money we give in church; with our sex life as our prayer life; with the control of our temper and talents as with our piety and devotions. There is no area of life that is not part of life under the Lord of all life.

At the very heart of personal religion is our action, how we behave toward others. Although religion is more than morality, if it does not help and guide us in our moral decisions, it is an inadequate and finally harmful religion. Three words that provide some guidance for our actions, and point to principles that help us understand something of how God would have us act are duty, love, and justice. We shall look briefly at each.

To begin with *duty* is simply to comment that our first obligation in life under God is to pay the debts we already owe. The surest guide to the will of God in most experiences is to respond to him by going about our business and carrying out our duties. Each of us is involved in a whole network of relationships which can be maintained and strengthened only as we discharge our obligations.

Indeed, there are many times when all the broken pieces of life are held together only by a sense of duty. It is this that gives a sense of direction and purpose for most of us most of the time. Not only personal relationships, but the structure of society itself is held together as we carry out our duties to one another, as we keep our pledged word—even though it be to our own hurt. This is the first level of all Christian morality.

And the second level is *love*: "thou shalt love . . . thy neighbor as thyself." To love is an act of our will toward the good of someone else. It has nothing essentially to do with whether we like the person or not. Christian love rests upon what we want for our neighbor—his greatest good under God.

The personal relationship that exists between a man and his wife bound together in Christian love is the most obvious illustration of this level. The concern of each is always about *the other one*.

Society, however, is largely impersonal, and it is simply impossible to enter into personal relationships with many people. A father, for example, may have a relatively clear idea of how he can express his love for his wife and children, perhaps

even for his next-door neighbor. But how can he express this same Christian concern in such complex social issues as war and peace, full employment and the guaranteed annual wage, segregation and public housing? Yet he is called upon as a Christian to act as a Christian citizen on just such issues as these.

So, the final guide is *justice*. In all the impersonal relationships of society, the Christian will support those forces which seem to him to promise a more just social order. They may be "Christian" forces or they may not. He will seek to strengthen those parties or causes or groups which, in his best judgment, will make it easier for men to love their neighbors as themselves. He will not be discouraged because the perfect society of perfect love seems far off, but will work for approximate



goals, so that in his day he may be a contributing influence toward creating a more just social order.

Worship as the Central Act

Personal religion also means *worship*. Worship is our central act toward God. It is the corporate activity of the people of God toward God. This action may be one of praise and thanksgiving, of confession, of petition and intercession, of any or all of these elements together. Our mature personal religion involves not only our life of personal prayer, and personal and social action, but also our participation in *corporate* worship. Corporate worship is the action of a people who are bound together in a special relationship to each other and to God.

The "inspirer" of the life and worship is God's Spirit and Christ is the center. Within the family are God's own people. Their purpose as members of his family is to set forth and declare who *all* men are—sons of God, the Father of all men.

This is not the place to describe how all this came to be. It is enough to point out simply that God has always dealt with people in their relationships with one an-

other. He chose the Jewish *people*, made a covenant with them, and spoke to individual members of that people only so that the whole people might respond fully and faithfully to him. The story of the Old Testament is the story of how God chose them, led them, delivered them, loved them, pleaded with them to be his people as he was their God. He had chosen them so that through them he might be known to all men.

When they persistently refused, he sent his Son to establish a new covenant or relationship. It was to settle once and for all the issue between a holy God and the guilt of man. While on earth, Jesus Christ taught and healed and preached. Then, on the cross, on behalf of all men, he offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. This expression of what God's mind is really like showed how much God loved the world from the very foundation of the world. He loved men so much that only the sacrifice or offering of his Son could show it forth fully and adequately.

This, then, lies at the heart of the mystery of God: *love in action is sacrifice*. The cross on which the body of Christ is broken is the symbol of that which holds and heals the broken relationships between man and God.

Once Jesus had left the sight of men and returned to his Father to intercede continually for them, his Spirit was given to the world. This is the Spirit who has touched men in the many ways we have seen down through the ages. As men have responded, they have been drawn into the family of God's people—the Church.

This is not to say that Christians are therefore, better people than other people. It is to say that as Christians we know who we are and that we have been chosen to live as members of this family for a purpose: that all men might discover who *they* are too.

The heart of God's action toward man, then, is sacrifice—as shown on the cross. The heart of man's response to God is also sacrifice—as seen in his worship. The essential nature of the relationship between man and God is love. Love in action always issues in sacrifice. The great act of love of the members of his family toward God is in their worship, which is an offering or sacrifice. We offer ourselves and one another in the great prayer of the Church for all men.

Most of all, however, as Christians we present the *offering of Christ himself*. Since worship is essentially an action toward God, inspired by his Spirit, its inner meaning is finally revealed only sacramentally—that is, by an outward and visible sign of an inward and spiritual grace. This is set forth most clearly in that central act of Christian worship—the break-

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The Long Summer Vacation

by Marion Kellera



The hard-pressed Church School teacher is among those to whom these words have a cheery sound. They conjure up visions of far-off places, of leisure for reading and friendly visits, of a slacking off of the pressures of the winter schedule. Whatever it may bring forth, most of us look forward longingly to the summer vacation.

Travel advertisements are so alluring that it is no effort to imagine oneself practically anywhere on the globe, and the imagination soars at what may be done with a month of free time. Free? This is a word to remind us of cost, and when we think of vacations with an eye on the checkbook instead of the travel folder, our plans come suddenly to earth and reality. How much will it cost? How much can we pay for a vacation?

The parish church has to look at its vacation plans rather carefully too, and every member of the staff will want to think about the cost of the Church School's long summer holiday. Here is a little mathematical problem, all too easy to work, which I'd like to suggest as the first step in deciding on the Church School vacation.

Take the number of Sundays on which your school has had or will have class sessions this school year. Write this down, remembering to exclude the Sundays at Christmas or Easter or special occasions when there was no class. Now write below this the number of minutes in your average class session each Sunday. Multiply. The result represents the number of minutes of class instruction available to a child with perfect attendance. Convert it to hours by dividing by sixty. Convert these hours to school days by dividing by five. How about it?

Unfortunately, most Church Schools operate with an average Sunday attendance of 60 to 75 per cent of enrollment. So to be even fairly accurate you should take whatever your percentage of attendance is, and figure that part of the possible total. This makes the figure even less palatable.

But however little we like to think of it, this formula should be one of the devices by which we decide how much vacation we can afford. The average child in our Church Schools gets _____ hours, or the equivalent of _____ school days, of Church School teaching each year. I hope your school averages better than six school days, but I'm afraid even that is optimistic. And I know that many other things educate him in religion, just as many other things than school educate any child. But he still

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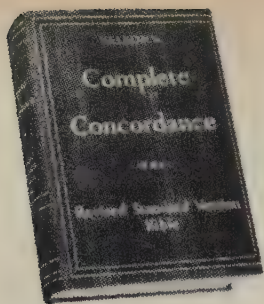
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Books in Review

by Edmund Fuller

NELSON'S COMPLETE CONCORDANCE OF THE REVISED STANDARD VERSION BIBLE. *Compiled under supervision of John W. Ellison. Nelson. 2157 pp. \$16.50.*

Perhaps the most impressive first thing one can say about this great new concordance is simply that it exists. Certainly the next thing to remark upon is that it owes its existence, at so early a date since the completion of the RSV itself, to the contemporary miracles of electronics. Dr. Ellison and his associates did the planning, Remington Rand's Univac I did the meticulous drudgery. This extraordinary computer accomplished in 400 hours the human work of many years. One need only observe that comparable concordances of the past have required as much as 30 years to complete.

Of course the machine cannot function creatively but is the slave of its instructions. It could not exercise variable interpretive judgment or do any analytical work in terms of relating English words to their Hebrew or Greek originals. But for locating and listing all significant words in their contexts, Univac was swift and unerring.

Life and other media have carried articles about the details of the operation, for the whole conception of which Dr. Ellison, of the Church of the Epiphany, Winchester, Mass., is to be credited. Thomas Nelson & Sons, 19 East 47th St., N. Y. C., will supply to any interested person, a full account of the making of the book.

The scale of the work is staggering. Good judgment on the part of the user is necessary. Twenty-eight of the double-columned pages are devoted to the word "God," in its order of appearance from Gen. 1:1 to Rev. 22:19. There are a half column of entries under "wrought." Common sense must dictate the latter word, instead of the former, if you're in a hurry to locate "What has God wrought!" "Word" and "words" together take about eight pages. "Jesus" requires six pages; "Lord," fifty and one half, which is the largest category I have noted. It is therefore well-nigh useless to look for any text involving the word "Lord," unless you have a clue to the book and approximate chapter of its occurrence, or have another word, of rarer incidence, through which to work.

This concordance to the RSV becomes, of course, a permanent tool of study and reference—a must to all libraries, places of study, and a few private shelves. I imagine that Nelson will offer, in due course, a selectively abridged version of this concordance for more general use and possession. If they are not planning such a one, they should be.

THE BOOK OF CATHOLIC QUOTATIONS. *Edited by John Chapin. Farrar, Straus & Cudahy. 1073 pp. \$8.50.*

We have here a kind of "Bartlett's Quotations" with a catholic Christian preoccupation. Its classification is by subject and author, with a content of more than 10,000 quotations. A substantial number of these are secular in source and subject, which is valuable on the one hand, yet on the other, it is in this area that the inescapable questions arise about the inclusion of some limited topics and materials that seem of dubious use. Why on earth, in such a book, include a category "Spinster," simply to cite Pope's *My soul abhors the tasteless dry embrace Of a stale virgin with a Winter face.*

The merit of this big volume lies in its selections from the heritage of Christianity through the ages, from the early Fathers down to today. The saints and doctors of the Church are here, with many selections from papal documents, liturgical materials, prayers, meditations, and so on. Contemporary sources are well represented. Once we get past the point, one might say, of the undisputed councils, it must be observed that the line of the book and its sources is strictly Roman Catholic. With this recognized, however, there is an abundance of valuable material here for the non-Roman, short of the most raging Protestant.

PHILOSOPHICAL THEOLOGY. *By F. R. Tennant. Vol. I: The Soul and Its Faculties. Vol. II: The World, The Soul, and God. Cambridge University Press. 422 pp. \$8.50. 276 pp. \$5.50.*

An established and admired work in its field is here reissued. The year 1930 saw its first publication. Volume One is primarily concerned with the scope and nature of science and knowledge in the physical world. Volume Two is concerned with theism and natural theology. They are only for the student or the advanced reader, being scholarly and technical in the highest degree.

A number of recent titles are added to the growing literature on the Dead Sea Scrolls, even including a juvenile title. Let me cite a number of the best.

DISCOVERY IN THE JUDEAN DESERT *The Dead Sea Scrolls and Their Meanings. By Geza Vermes. Desclee Co. 237 pp.*

This French work of 1953, now revised and brought up to date for this English edition, is regarded as one of the best books on the subject. Father Vermes discusses thoroughly the history of the finds and their significance, and also the Qumran Community. Nearly half the book consists of translations from the texts of the scrolls.

THE DEAD SEA SCRIPTURES IN ENGLISH TRANSLATION. *With Introduction and notes by Theodor H. Gaster. Doubleday. 350 pp. \$4.00.*

An excellent book containing the texts of all the scrolls thus far translated. Dr. Gaster's notes are most valuable. This volume is also available in the Anchor paper edition.

THE QUMRAN COMMUNITY; Its History and Scrolls. *By Charles T. Fritsch. Macmillan. 147 pp. \$3.25.*

A clear account, for layman or student, of the finds and of the ancient community with which they are associated.

THE DEAD SEA SCROLLS. *By J. M. Allegro. Penguin Books. 207 pp. Paper. 85c.*

Particularly vivid accounts of the discoveries and excavations with controversial views of their implications.

All of the above items on the Scrolls are well illustrated by photographs. Now, if you have children from approximately nine to twelve years of age, you can put in their hands a book which tells simply (and almost too excitingly) what the Scroll business is about:

CAVE OF RICHES; The Story of the Dead Sea Scrolls. *By Alan Honour. Illus. by P. A. Hutchison, Whittlesey House. 159 pp. \$2.75.*

A BOOK OF PRAYERS, *compiled by John Heuss. Morehouse-Gorham 96 pp. \$2.00.*

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continued on page 28



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Books

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THE BRIGHT CLOUD, by J. R. MacPhail. Oxford Univ. Press 190 pp.

The writer of this book is a theologian although he begins by making a defense of the use of the word theology. He is aware that to the ordinary reader this word betokens dullness and unreality. But he proceeds on the assumption that there are a good many people who want more theology even though they don't know what the word means. They want to know about God and about His dealings with men, and that, of course, is the great theme of theology.

The book begins with history, for the Bible in its fundamental essence is a story with a beginning and a middle—no, so far as human beings can see, not yet with an ending. The Christian faith is not a group of theories which wise men have worked out, but a record of certain particular events in which God has revealed Himself. This great story encompassed in the great Book covers a period of little more than 12 or 13 centuries. Most of the action takes place in a very small country, and yet throughout it all there is a consistent theme that develops slowly, step by step, and runs through the whole of the Bible like a golden thread.

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After having thus stated the faith as those who stood in the immediate presence of Christ understood it, he looks back upon the Old Testament to the God of Abraham and the history of Israel and the literature of the Hebrew people—that little Gypsy tribe who became the chosen race for God's great revelation. He depicts the rise and fall of their great ideals, their unworthiness, their exile, their final restoration, their dreams and hopes of a new and better day.

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Prayer

Continued from page 24

ing of bread and the drinking of wine. In this sacramental action the bread and wine signify the body and blood of Christ, and the prayer is offered that, as Jesus is remembered and recalled, his Spirit may enable Christians to be made partakers of his body and blood. So we receive him spiritually to the refreshing and strengthening of our souls.

The mature life of the Christian, then, is one of love toward man and of love toward God. It is a life of action and a life of worship. Since the action of love always issues in sacrifice, and the heart of worship is sacrificial action, all of life for the Christian is of a piece. Whether it be in our daily activities or the religious activities of our worship in church, our life as a Christian is an offering of love. In response to the great love of God given in Christ, in whom is our hope for eternity, we offer to God and man all that we are and all that we do. Whether we live or die, we are the Lord's. And whatever we do, we do it as for him.

8

On Suffering and Joy

At the heart of the Christian life there lies a great mystery: suffering and joy are inextricably bound together. The absence of suffering does not bring joy. Indeed, there is no abiding joy except as it rises out of suffering. The path to joy is discovered as sufferings are accepted for the love of God. The greatest joy of all for the Christian is to know that as he gladly embraces his sufferings for the love of God he offers his most potent prayer to release the power of God in the world.

This does not mean, as we have already seen, that we are to accept evil or suffering complacently and make no effort to remove their causes. On the contrary, as Christians, we are to fight against them unceasingly. Nor is this to say that God sends suffering to particular persons as punishment for their sins. It does mean, however, that since sin and suffering, disease and death, are actually here, God permits them, and we must reckon with them. They then may be the only means whereby we come to know God and experience his joy. As any surgeon does, he allows us to suffer the pain of an operation in order that we may get well.

To see this more clearly we must deal with two questions. The first is, How are

we meant to respond to all life that is given us? And the second, How are we to respond in particular to the sufferings that are given, when everything has been done, humanly speaking, to remove them?

The clearest answer to the first question, and one that provides a framework for the second, is essentially a very simple one. It is to recognize that all life is a gift. Life is sheer grace. It all comes from God. As we accept all life from him, and then in our prayers and actions offer it back to him, we begin to share in his divine purpose for ourselves and for the world.

The secret is for us to accept sufferings joyfully for the love of God. This is quite a different thing from gritting our teeth to endure them in a spirit of resignation. For us to accept suffering willingly and gladly is to help Christ to release God's power in the world to fight against the power of evil and sin and suffering. This is to share in a measure the same joy that was set before him, for which he endured the cross.

The most powerful of prayers is to take our sufferings for the love of God, offer them to him, and then carry them as crosses to be borne joyfully for Christ's sake. There is an abiding joy and enduring peace then held out for all of us when we suffer, for this is the way by which we can come to see some purpose and meaning in our sufferings.

There is an inter-relatedness of the Spirit in and through all human relationships. Perhaps, when all is said and done, the greatest help we can be to one another is to accept our own suffering joyfully for the love of God and thus release as much of God's power into the world as we can, in order that all men may be strengthened by his Spirit to embrace and carry well their own crosses.

Mental and spiritual sufferings are sometimes infinitely more difficult to bear than physical pain, yet the same truth of joy found through suffering is discovered there as well. Here is the story of a woman who through the most intense personal suffering was led to the joy of the Christian life, and in the process so touched the lives of many others that they too were encouraged on their way. All that her life meant came to an end when her husband announced one day that he planned to leave her, and proceeded then to divorce her. All that she had lived for, as a wife and the mother of two children, she suddenly discovered was not enough. Although she had no religious faith to begin with, she was helped by Christian friends to see that her first responsibility was not to condemn her husband but to look within her own self to examine how she might have been responsible and to look outside herself to God for help. After months of interior struggle, she was able to relate herself to God fully and wholly. Soon

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Bringing In the Gospel

By MALCOLM BOYD

The Key, a short play by Jan Wit, a blind minister of the Dutch Reformed Church, was performed a few weeks ago in James Chapel of the Union Theological Seminary in New York City. It represents an exciting new dimension in Christian drama, and might effectively be offered in local churches throughout the country.

The Key is presented in the context of a worship service. It follows the reading of Holy Scripture (Acts 12:15), and precedes a sermon based on this text. It illustrates the text and complements (and is complemented by) the sermon.

The small cast is seated in the front row of the chapel during the opening part of the worship service. Then, during the reading of the scriptural words, "he proceeded further to take Peter also," the actor portraying St. Peter gets up and walks down the center aisle out of the chapel. The scripture reading ends with the words, "but prayer was made without ceasing of the Church unto God for him." At this point the rest of the cast, with the exception of two players, moves into the chancel. The play begins.

'Bashed-up Humanism' in U. S.

A young Dutch minister, Albert H. Van Den Heuvel, a graduate student from Holland attending the Union Theological Seminary, translated the drama into English, directed it and preached the sermon in the accompanying worship service. Mr. Van Den Heuvel pointed out significant aspects of the preceding drama in his preaching from the text.

"I have only heard two or three real sermons since I came to the United States," Mr. Van Den Heuvel states. "There is a crucial need for biblical preaching. In Holland, on the other hand, the preaching is well-founded biblically and theologically, but tends to be over the heads of the listeners in being unrelated to real life. Here I find an exposition of real life, and topics are up-to-date, but where is the Gospel? Often one hears a bashed-up humanism rather than a Christian ethic."

The Key serves the purpose, when presented in the United States, of emphasizing biblical content. In Holland, it tends to show the effectiveness of the Gospel in everyday life by depicting real people.

The Key fits completely into the existing order of worship. There is no desire that it should replace any one of the existing elements. It is not sophisticated but is in everyday language. The actors wear no make-up and there are no theatrical



Theologian-Director Van Den Heuvel:
The Key fits into worship.

lights. The players wear modern dress, but also cloaks to signify their portrayal of historical characters. The play runs approximately 12 minutes.

Mr. Van Den Heuvel's interest in religious drama commenced when he played in church nativity plays. As a student minister, he worked with boys and girls in the 16-20 age group, most of whom never attended church. However, they were met by the Church in two fields of strong interest: social dances and films. After seeing films together, they would meet in small discussion "cells" to talk about story and technique.

This summer, Mr. Van Den Heuvel will return to Holland "to a usual, everyday parish," to try fitting Christian drama into the three areas of "the community, the liturgy and the evangelism." The play at Union Seminary was "formal drama." In Holland, often "informal drama" is used wherein the preaching and drama are interspersed, each coming wherever it seems to fit best. In this way, illustrations for biblical content may be more integrally related to specific scriptural passages. A local parish in the United States presenting a drama like *The Key* in the context of a worship service, might prefer to experiment with "informal drama" rather than using exclusively "formal drama."

Untrained Cast Preferred

The Key has a cast of eight, two women and six men. It is best done, according to Mr. Van Den Heuvel, "with completely untrained people." In this way, the need for social role-playing "to help people to visualize their own problems" is also met. Such drama is popular in church circles in Holland, and at ministerial conferences clergymen play out biblical drama. Emphasis always is placed upon heightening participation in worship and aiding comprehension of the Word of God. Hence, strong over playing of roles is avoided.

"In the United States there is a wonderful social aspect in church life," according to Mr. Van Den Heuvel. "However, this is a blessing which tends to be also a curse, for it is possible to stay on a social level and seldom to be an actual experience of the Christian community. Christian drama can help much in this regard. The face of our modern culture is visual. Christian drama does not need to depict the whole Christian message, but there has to be a definite encounter with the Christian revelation. A direct question must be asked in Christian drama, even if a direct answer is not given. Perhaps the answer cannot really be offered, for it may have to be experienced, and not simply played-out in drama."

You Are Cordially Invited...

by Betsy Tupman Deekens

Many families find themselves at this crossroads: Our house just isn't big enough. For a church family situated in the sugar cane and pineapple fields of a Hawaiian town between two mountains, the problem became a serious one.

So the women of the family decided to hold a party. Since the guest list was rather large (every parish in the United States is invited), they had to have several parties. It was fun to plan: Their guests dance to Hawaiian music, savor Hawaiian food, listen to fascinating stories about the colorful Island life and deck themselves out in Hawaiian finery. The only hitch is that the hostesses don't go to the party.

Nevertheless they—the women of St. Stephen's-in-the-Fields, Wahiawa—"send their warmest regards, with the hope that a good time will be had by all."

To date, two parishes in Oregon have already had that good time. A parish in Massachusetts is looking forward to it in June. Would you like to go to one of the parties? First, let me introduce you to your hostesses.

Their home is St. Stephen's Church, Wahiawa, a mission in the heart of the island of Oahu. It's a half-hour ride from Honolulu, and it is located between the Waianae and Koolau mountain ranges. The city of Wahiawa is surrounded by pineapple and sugar plantation villages. The mission has 231 communicants with a Sunday School enrollment of 145. Although they have a new church building, St. Stephen's houses its Sunday School in two termite-ridden Army barracks and the vicarage garage, living room and dining room. Hence their need for space.

The women give this picture of their district: "As we become more and more a part of the life of the Islands, we realize that we are called to a unique mission field. . . . We find ourselves in a Westernized atmosphere which, however, clings to the old traditions and customs of Oriental culture. Truly it is a glimpse of 'One World'. Problems presented by the intermingling of all races have by no means been solved in this 'Paradise of the Pacific'. However, there has been a sincere beginning, and the result is worth all the striving that comes when one or more cultures are placed side by side. . . . The common meeting ground has been the Christian Church. . . ."

Awareness of their need for a "bigger house" was one thing, however. A solution to the problem was another. They had grown a bit weary of bazaars, bake sales and fashion shows. Under the guidance of Mrs. Joseph Lucas Jr., Auxiliary ways and means chairman, they decided to try their Hawaiian Party program. Mrs. Frank Frisbee (1650 California Ave., Wahiawa, Oahu, T. H.) schedules all parties.

"Our aims," writes Mrs. Gerald G. Gifford II, wife of the vicar, "are to provide a program of education and fun for Mainland Auxiliaries seeking something different, and at the same time, the work on the program here in our mission provides Christian fellowship for us. We do not sell the program

for a set price, but rather leave the decision of proceeds to the group of women using it."

They sent out preliminary letters describing the program to the Auxiliaries, explaining that at their request they would be sent a Hawaiian Party, which actually comes in two boxes. The material can be used for a luncheon, a dinner or any other type of basic party desired.

The first box of party material is a permanent one called the Hawaiian Party Kit. Whichever parish Auxiliary gives one of these parties retains this kit. The women of St. Stephen's, Wahiawa, will pay the mailing expense and tell them where to send it on to the next parish Auxiliary having a party. The permanent kit will stay on the Mainland to be recalled to the Islands once a year for checking and replenishing of any damages incurred.

Each parish Auxiliary must furnish a 35 mm. projector and a 45 rpm record player, for in this permanent kit are Hawaiian records of both religious (for worship and meditation) and dance music, plus 50 colored slides with descriptions to be read while viewing. There is also a Hawaiian Song Book with instructions for a simple hula and material for educational display. This latter material includes a history of the Episcopal Church in Hawaii, sketches of Episcopal schools, Ka Hoike (St. Stephen's Family Book), map of the Islands, "What to Wear in Hawaii," woods of Hawaii and a story and picture of the Hawaiian flag.

Box Number Two is the Hawaiian Party Box, packed especially for the individual parish Auxiliary as requested by its

continued on page 34



Mr. Gifford inspects some items being made for a party box.

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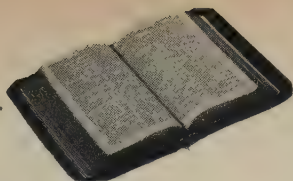
Reinhold Niebuhr
writes about

Pauline Christianity

This is just a note out of the classroom experience of a teacher of theology. We have just completed consideration of St. Paul's doctrine of grace and tried to expound his conception of the two facets of grace, that is grace as forgiveness and grace as the power within us which makes for newness of life. These two facets make Paul, according to a theologian of the past generation, Professor Wernle, the father of both the Reformation and of Perfectionist Sectarianism.

What is interesting in the present student generation, long past the period of the 19th Century optimism, which was dissipated by two world wars and the antinomies and perils of a nuclear age, is that it always contains some representatives who find difficulty in accepting the Reformation interpretation of Pauline thought, with its emphasis upon the necessity of mercy and forgiveness for even the most righteous man, which grows out of the Pauline or Gospel diagnosis of the human situation. That diagnosis emphasizes the continuous ambiguity of all human virtues, even in the life of the converted. There is, in short, a yearning for perfection in even a sober post-war generation; and many members of this generation would like to see the Christian faith reduced to a simple idealism and perfectionism, which promises the converted Christian newness of life without the complication, suggested by Paul's confession: "The good that I would do, I do not do; and the evil that I would not, that I do."

It is difficult to understand this inclination, which is in contradiction to both Biblical truth and to experience, if we are as honest as St. Paul in analyzing our experience. It is particularly difficult to understand, when we realize how our common experience in an age of nuclear weapons reinforces our experience as individuals. For the good that we would do is undoubtedly to create peace in global dimensions. Yet we are caught in the dilemma doing the "evil that we would not," namely, to run the risk of annihilation in a nuclear global war. There is no simple moral answer to this dilemma. It does not avail to suggest that converted men would rather die than purchase their lives at the price of atomic frightfulness. For these good men may feel themselves responsible for the survival of their common civilization; and they have reason to believe that the disavowal of nuclear weapons would merely give modern despotism a simple victory over us. Thus the moral dilemma in which all men stand has been given a very vivid collective expression. If we are wise enough to "discern the sign of the times," we could realize that the depths of wisdom in the gospel of divine mercy are to be preferred to the secular and pious alternatives to the gospel, which teach us that we could be redeemed from all our present discontents if only we tried a little harder to be either more "pious" or more "scientific" in mastering the perplexities of our common life and destiny.



Series on Bible Doctrine No. 18

The Deity Of Christ

A Continuing Bible Study by Robert C. Dentan

Exodus 29:42-46; Ezekiel 43:1-9; John 8:54-59; 14:1-11; Colossians 1:12-20; Revelation 1:12-18

Greater even than the paradox that Christ who is our brother is also our King, is the paradox that He who was perfectly man was also the perfect manifestation of God. That the prophet of Nazareth is "Very God of Very God" is the final and crowning affirmation the New Testament has to make about Jesus.

The roots of this doctrine are to be found in the Old Testament and its conception of the God of Israel as a God who desires to dwell in the midst of His people. The God of the Old Testament is often said to be a completely transcendent God, that is one who is so high above the earth and so remote from men that He can have no contact with them. But this is only one side of the picture, for those parts of the Old Testament which are most insistent upon God's transcendence are the parts which insist most strongly upon His desire to live in intimate fellowship with His children.

This concern with God's nearness took two different forms. First of all there was the priestly view which taught that God was already present in the temple in Jerusalem, or in the tabernacle which was said to have been its prototype in the wilderness many generations before. This is the point of view of the first of our readings, Exod. 29:42-46, an excerpt from the rather tedious instructions given for the building of the tabernacle. The purpose of the building and the ritual which took place within and about it is described as that of providing a suitable place where God might "dwell among the children of Israel and . . . be their God (vs. 45)." This was exactly the function which the temple fulfilled in the life of the people of the Old Testament. It was the place where God could be found, and His Presence was available to those who sought Him. Many of the psalms testify to the almost mystical rapture with which the devout worshipper approached the place of God's earthly dwelling (e.g., Ps. 84 and 42:43).

While the priestly writings speak of God's nearness in the past and present, the prophets, profoundly conscious of man's unworthiness, thought of the presence of God as being perfectly manifested only in the future. So Ezekiel (who tended to combine the priestly and prophetic points of view) sees the Glory of God, once driven from Jerusalem by the sins of its inhabitants, returning in the ideal future to take up its abode, once more and forever, in the midst of a purified people (Ezek. 43:1-9).

Just as the Old Testament theme of the coming Messiah reaches its proper conclusion in the kingship of Christ, so the thought of the God who tabernacles among His people comes to fulfillment in the doctrine of the deity of Christ. This is one of the special emphases of the Fourth Gospel. The most explicit passage is part of a section we have studied in another connection—the prologue (John 1:1-14). It declares that the Word which was "with God" and "was God" (1) "became flesh and dwelt among us (14)." The peculiar Greek word here translated "dwelt" was deliberately chosen by the author to suggest to his readers God's "dwelling" in the tabernacle in the wilderness. He wants them to understand that what was imperfectly foreshadowed in the ritual of ancient Israel has now been perfectly realized in the earthly life of Jesus.

Other passages in the Gospel are quite as explicit in identifying the mind and presence of Christ with the mind and presence of God. One must of course remember that the discourses in this Gospel are not always literal transcriptions of the words of Jesus, but in many cases represent devotional expansions of the actual words or, in some cases, simply the writer's meditations, set down in dialogue form. We have no reason, however, for doubting the essential truth of the judgments they contain.

In John 8:54-59, we have Jesus represented as saying that He had existed before Abraham (56, 58), the words acquiring special force from His use of the

continued on page 35

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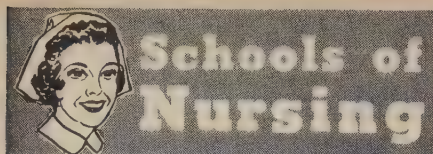
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PERSONNEL WANTED

We are in need of several TEACHERS and STAFF MEMBERS for the session beginning this September 4. Qualified persons interested please write stating education and experience to The Rev. W. G. Christian, Rector, All Saints' Episcopal Junior College, Vicksburg, Mississippi.

GENTLEWOMAN, unattached, middleaged, to live in home as housekeeper and mother's helper. Write Mr. John B. Pinner, 227 Pinner St., Suffolk, Va.

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ORGANIST-CHOIRMASTER, Mus. B., Diploma in Church music, Certificate in Piano from leading Conservatory; desires change in position. Best references. Available after June 1st. Box 1441 Episcopal Churchnews, Richmond 11, Va.

EXPERIENCED PRIEST desires change. Married with family. Box 1440, Episcopal Churchnews, Richmond 11, Va.

Prayer

continued from page 29

afterward she found employment, and from her first week's pay check of twenty-five dollars she gave two dollars and fifty cents as a "thank offering to God for being so good to me."

Years later she has now deepened and matured into a woman of profound Christian faith, with an unshakable conviction that "all things work together for good to them that love God," and is a living witness that with Christ one can do all things. She has now become a person to whom others in their sufferings turn for counsel, guidance, and strength.

The reason that suffering joyfully for the love of God is so powerful is very simply that this is the way of the cross. This is the way Christ did his work. It was not only in his living and teaching and healing, but finally in his dying on the cross, that he was able to accomplish that which he was meant to do in redeeming the world. The world is a different place because he accepted joyfully his sufferings for the love of God.

And it is not too much to say that the world can be a different place as we accept joyfully our sufferings for the love of God. This is to have some part—a small part, but our part—in Christ's great act of redemption.

This is the path to joy, for there is no joy greater than knowing that we are part-takers with Christ in the work God intended for him and for all the members of his body. This is to serve on earth Him from whom we came, to whom we belong, and with whom we shall live forever. It is for this that we were born.

This joy is not confined to our life on earth. It also is part of life in heaven, and is shared by all those who live with God as they offer him their sacrifice of praise and thanksgiving. The adoration of God by the whole company of heaven is the joyful act by which they help to release for us the power of God's Spirit for our pilgrimage on earth.

There is no sharp division, therefore, between our life as Christians now and our life with God and his people after death, for nothing, not even death, can finally separate us from his love in Christ for us. The essential nature of that life is action for the love of God, and worship in praise of him. This means suffering joyfully for his sake on earth, and it brings with it a foretaste of that perfect joy that shall be ours in heaven. This joy is the love of God in our hearts now and forever.

Shrine of Our Lady of Clemency Continuous Novena

Write for Booklet

S. Clement's Church
20th and Cherry Streets, Phila. 3, Pa.

Woman's Corner

continued from page 31

members. All the items are hand-made by the Auxiliary members of St. Stephen's. There are shell earrings, table decoration (fiber-wood leis of various colors, two coconut hats, African Tulip pods, and boats for nuts, etc., and a fish net), place cards for each guest, eight-inch dolls dressed in native style, an authentic hula outfit for a young girl, age 8-12, and an aloha shirt for men, either of cotton (\$3.50) or Japanese silk (\$6.00). The shirt is optional, hence the price.

Also available are orchid corsages, leis, bouquets of tropical cut flowers and dried corsages and arrangements. These, however, must be ordered directly from a florist and paid for in like manner. The women of St. Stephen's will furnish the names of the florists and flowers available. Suggestions for decorations, menus and recipes will be sent along as well.

While funds sent by each Auxiliary having a party will be used to help improve the church school of St. Stephen's, the hostesses hope also to acquaint women on the Mainland with the missionary work done in Hawaii and show them how their United Thank Offering has helped.

Mrs. Gifford writes further: "We have a large map of the United States posted on a bulletin board and we find it exciting to watch the pins change to indicate travels of our Hawaiian Party Box."

The hostesses may not attend personally, but they promise they will be "with you in spirit" at your party.

The Risen Christ

continued from page 21

glow and a glory in our Easter services. But in truth it is a very quiet festival; too deep for noisy expression. There was no noise on the first Easter Day: the new life came to one or two women at the tomb, to Peter and John who ran there at their word, to the two friends walking to Emmaus, to the little band of disciples shut in for fear of the Jews, once to over 500 brethren at one time; but I do not think they cheered or sang. It was just a sigh, and the joy and the gladness in each heart—"died for our sins; raised from the dead. We live again—yet not our life but Christ's." The truth is still bitter, the burden is no longer intolerable, it is transformed by Christ and His life. 'Because I live,' said He, 'ye shall live also.' We dare to hope to lessen our own disloyalties and sins, but also to share a little in carrying His burden and to assist His victory of life over death—of God's kingdom over the kingdom of men and of the Devil.

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We may look a pretty ragged and ill-found army—we Christian people. But it is fact, it is God's work in Christ, it is our certain knowledge that in Christ we are more than conquerors. And it is that faith which makes us an army, an army of Christ indeed, and more than conquerors in that glorious and triumphant Christian faith. And I greet you all here in this little church, knowing that life cannot rob us of that certainty and that confidence, for the life we share is not of this world, but the life of Christ, our risen Lord and Redeemer.

Scriptures

continued from page 33

phrase "I am," the very words with which God Himself addressed Moses in Exod. 3:14. Again, in John 14:11, Jesus is pictured as claiming perfect unity, and even identity, with the Father. "He that hath seen me, hath seen the Father (9)." "I am in the Father and the Father in me (11)."

Using different language and imagery, Paul teaches the same doctrine in Col. 1:1-20. This paragraph is an almost complete statement of the highest Christological teaching of the New Testament: Christ, who has achieved our redemption (13, 20), is the perfect man, the true image of God (cf. Gen. 1:26); He was God's chief agent in creation (16), is the ground and principle of all existence (17) and possesses the divine fullness (19; cf. Col. 2:9). Here is the solid New Testament basis for the tremendous affirmations of the Nicene Creed.

Finally, turning from the world of theology to that of poetry, we notice that the Book of Revelation (1:12-18) opens with a vision of the heavenly Christ, in which words and images used in the Old Testament only of God the Father are unhesitatingly applied to Jesus. (Compare, for example, vs. 14 with Dan. 7:9 and Ezek. 43:2; also vs. 17 with Isa. 44:6.) Daniel's Son of Man, God's representative (Dan. 7:13), has now Himself become the Ancient of Days (Dan. 7:9). To the titles Prophet, Priest and King we must now add our solemn confession, "My Lord and my God (John 20:28)."

Coming Next!

The May 12 issue of *Episcopal Churchnews* will be devoted largely to the Jamestown Festival and the exciting story of the beginnings of our Church on this continent. Don't miss "The Church In the New World," by Clifford Dowdey, distinguished historical author (*Bugles Blow No More* and *The Land They Fought For*). Order your extra copies now!

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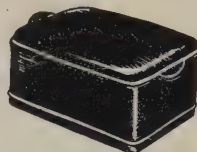
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Letters

continued from page 4

the teachings of the Church, one would gather that to be a good churchman, one should do such as the following: Believe the Creed, pray daily, try to obey God, worship every Sunday, witness to God in one's daily work, help in the Church's work and in evangelism, give a percentage of one's income to the Church, make Communion, get absolved of one's sins, obey the Church's marriage laws, read the Bible, fast on Friday, and follow the Prayer Book.

But in this present day—with the red-hot, dynamic go-getters, running things—it seems that the Church is an organization, and that to be a good member of this organization, we must have canvasses, raise quotas and assessments, raise money for swimming pools, promote mite boxes, blue boxes, and various other boxes, and engage in multitudinous money-raising campaigns for Sewanee chapels or one thing or another.

We must also sit through endless hours listening to the latest brainstorms of promoters, and other such dull and boring things, attend committee after committee, conduct surveys, get chummy with those outside the Anglican Communion, attend laboratories and group dynamic conferences, and follow the latest directives of all sorts of departments and organizations. It is also not enough to teach the Faith, we must teach in a prescribed way and buy from the "official" printing house. Perhaps the hardest thing of all is to try to read through the long-winded things that

come out to try to figure out what it is all about.

When do we pray? How can we receive the Holy Ghost's guidance when we are insulated from Him by so many campaigns, so many meetings, so much organization?

(THE REV.) ROY PETTWAY
ATLANTA, GA.

EVENING COMMUNIONS

Sir:

... Many of us have thought you had gone "high church" on us. It was with considerable happiness to me to find your editorial entitled "Evening Communion and bishops' permission" (*ECnews*, March 17).

Though one myself, I stoutly maintain bishops have no right to order a change from a pattern set by the Master, nor to deny a clergyman's right to follow that pattern. Evening Communion have always been a normal part of my ministry. Once, when ordered by my bishop to confine my celebrations to the morning, I disobeyed him because I thought he had exceeded his authority.

The Gospel records only two occasions when the Master administered the Lord's Supper (in the Upper Room and at Emmaus), and both were connected with the evening meal. I know the historical background for the change from evening to morning, but some, even recognized scholars, have made dogma out of expediency.

The Pope's reversal of practice in the Roman Church has nothing to do with us, but if some of our bishops are swayed by papal pronouncements, or are trying

to be little popes themselves, it does concern us. Our Church boasts of being free and democratic, but ecclesiastical dictatorship, once stamped out, is again raising its ugly head in too many directions.

(THE RT. REV.) JAMES M. STONE
RETIRED BISHOP OF NEW MEXICO
AND SOUTHWEST TEXAS
ALBUQUERQUE, N. M.

WORDS OF PRAISE

Sir:

Episcopal Churchnews is a wonderful addition to our family reading. Knowledge received from the magazine is so necessary to our understanding of the Church as a whole, and the beauty of expression lifts one out of the humdrum everyday reading. Bless you all for your individual contributions.

EVERETT B. CLOUGH
YORK, MAINE

ANY NORWICH STUDENTS?

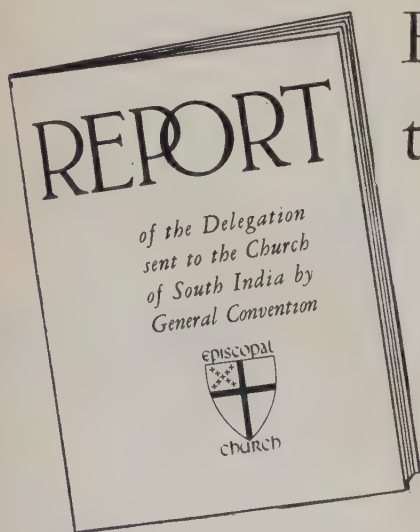
Sir:

There are 110 Episcopalians enrolled in Norwich University. Last fall, I received 10 letters of commendation from home parishes informing me that there was a student coming to Norwich.

It would seem helpful to have some liaison between the home parish and the college parish for an effective ministry to the student. Therefore, I would welcome any correspondence with clergy who have men from their parish enrolled at Norwich University.

(THE REV.) HERSCHEL G. MILLER
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continued from page 25

gets those 200 five-hour days!

More and more churches are facing the fact that one of the most basic problems of the Church School is those devastating figures which you have just produced for yourself. How can this time factor be faced realistically and courageously? Not by closing the Church School, unless we provide in its place some sort of summer program. We cannot afford the long summer vacation.

One of the ancient rules of opinion-gathering is the simple one: count noses. A statement like "everybody is away in the summer" ought to be inspected carefully before it is accepted at face value. How many are away? For how long? Is there some evidence that if we had a Sunday service for children more than half of our constituents would be away at any given time? And how about adult leadership? How long is the average vacation taken by your parishioners?

In general, in these days of high costs, most children are away for limited periods, and their parents for even more limited ones. Even in a hot climate a surprising number of people are home most of the summer. They are both the subjects and the objects of summer programs in parishes.

For effective stretching of the time spent in Christian Education, Number One program to be considered is the Vacation Church School, which averages more time for instruction than the Church School program for the whole school year. (This is a good point to be made when recruiting teachers, some of whom may be willing to put in two summer weeks, or three, in return for a school year of Sundays, if it must be either-or.) It is easy to find reasons for not holding a Vacation Church School: hot weather, problems of recruiting teachers, enrolling children, arranging the time between vacations, etc., etc.

But don't defeat yourself until you have considered the values. In addition to being a worthwhile educational experience for the children, face the fact that it is a valuable missionary frontier for the parish, that it is one of the best teacher-training opportunities we have, and that whole patterns for winter work can be explored and developed in the relative leisure of the Vacation Church School.

These patterns include clergy-teacher relations, use of newer and freer methods of teaching, parent-school cooperation, and teaching teams. Furthermore, there

are excellent materials, largely group-graded, available at relatively low cost. The carry-over in new methods, new approaches, and new relationships depends on effective summer-winter correlation, but it is safe to say that it is hard to overestimate the value of a Vacation Church School. (Our national Department of Christian Education provides lists of good materials, diocesan offices will give consultative help, excellent how-to-do-it bulletins are available. Check your material from a reliable listing.)

Even where Sunday Schools operate through the summer, they find it helpful to have a distinct change of pace and program. Large schools, ordinarily operating with at least one class for every grade, change to a departmental grading to take care of the smaller enrollments. Teachers are relieved of special class groupings, working as department teams instead, and taking on jobs by team agreement. This takes care of the vacations of individual teachers with the necessity for substitutes and loss of continuity.

REWARDING JOB

OPENING—For lay male Executive-Director, Episcopal Charities; demands tact, zeal, imagination, obvious ability to work with and understand top business leaders, social workers, minority groups, clergy, lay personnel; Firm requirements. Native Texan or Southwesterner preferred; age under 50; Episcopal affiliation; no travel; location Dallas; salary approximately \$9,000 for right man: Write full details including photograph to **Dwight Hunter, Diocese of Dallas, 2220 Main Street, Dallas 1, Texas.**

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You need the best your parish priest can give if you are to know that joy; *the Church's seminaries need you* if they are to send enough men, adequately trained, into the ministry to supply your Church's requirements.

The Dean of any of the seminaries will be glad to supply information about the school's program and needs.



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The pressures of time are less noticeable. Activities are more varied, and there is more pupil participation. There is time to listen to the children, and it is easier to hear them. And the odd thing is that in spite of the reduced pace and the relative calm, more seems to be accomplished than during the winter months. Could this be because the summer teacher always has more time to prepare his lesson?

Some of us think the name of what we call "family worship" needs to be changed because what we have is really Morning Prayer or Holy Communion with a special effort to get families to attend together. (No prize, but gratitude, is offered for a better name.) There seems to be every reason to continue these family services through the summer months, except that this is a good time for the children to stay straight through the service and sermon, and to give the clergyman an opportunity to practice talking to children when there are fewer pairs of staring eyes to worry him.

A series of talks on some one subject—stories of the various apostles, special Bible heroes, the symbols seen in the Church, for example—give continuity to the children's learning, and this can be accentuated by work which they do at home as a special summer project, bringing it in at the end of the season as an offering. When their minds are not being crammed with hundreds of competing items is a good time to provide some content, frankly just interesting and not necessarily relevant, for the young.

Some parishes are beginning to open their parish houses for a planned day of activity each week of the summer, a sort of day camp experience with a variety of indoor and outdoor activities, a picnic lunch, and a rest period at the hottest part of the day. This seems a minimum activity which any parish, anywhere, could take on. A lot can be done in one day if it is well planned and scheduled for each age group which is expected. There will be worship, formal learning, and a great deal of happy association with the parish church and its members. Wednesdays-at-church may seem simple, but they can mean much. It may be the seed of future vacation schools or regular day camps.

Summer training programs for teachers are common in secular education, and a notable number of parishes are scheduling major training efforts for the relatively uncluttered summer weeks. To have a staff ready for the autumn is every clergyman's dream; to be ready is every teacher's. Don't let those long summer weeks go by without using the opportunity for real teacher orientation and training, admittedly one of the desperate needs of the Church School.

How about the long summer vacation? To be spent? To be invested? The burden of proof lies with us. Look at the facts and opportunities before you decide.

CLERGY CHANGES

New Faces In New Places



ALBURY, RONALD G., curate, Grace Church, Merchantville, to Christ Church, South Amboy, N. J., as rector.

BATTLE, JOHN, priest-in-charge, St. Paul's Church, San Jacinto, Calif., to Grace Church, Aero, Tex., as rector, and Church of the Holy Communion, Yoakum, as priest-in-charge.

BEHM, DONALD R., rector, Trinity Church, Trinidad, Colo., to All Saints' Church, Denver, as rector, effective May 1.

BIZZARO, ROBERT, vicar, St. Mark's Mission, Mansburg, and St. Clement's Mission, Bedford, N. J., to Trinity Church, Cranford, as rector.

BRACE, WILLIAM S., rector, Grace Church, Vaycross, Ga., to St. John's Church, Tampa, Fla., as rector, effective May 1.

SCHUYLER, PHILIP W., curate, Church of the Messiah, Santa Ana, Calif., to St. Mary's Church, Pompano, Calif., as vicar.

SCHWARTZ, PAUL F., rector, Christ Church, Meadville, to St. James' Church, Bedford, Pa., as rector.

SCOTT, CONLEY J., Bishop's Missioner in the Diocese of West Missouri, to St. Paul's parish, St. Clair, Mich., as rector.

SEDGWICK, HAROLD B., rector, St. Thomas' Church, Washington, D. C., to Emmanuel Church, Boston, Mass., as rector.

SERNA, ROBERT C., priest-in-charge of the churches in Idaho Springs, Georgetown and Central City, Colo., to St. Barnabas' Church, Denver, as assistant.

SHACKELL, RICHARD, vicar, Holy Trinity Church, Willows, and Church of the Good Shepherd, Orland, Calif., to St. Francis' Church, Novato, as vicar.

SHAFFER, FREDERICK Q., associate professor of religion, Scripps College, Claremont, Calif., to St. Ambrose' Church, Claremont, as rector.

SMITH, JACK H., rector, St. Barnabas' Church, Marshallton, Del., to St. Stephen's Church, Olean, N. Y., as curate.

SMITH, JOHN W., rector, Church of the Redemption, Philadelphia, to Church of the Good Shepherd, Rosemont, Pa., as curate.

SOMMERVILLE, LLOYD M., rector, St. Mark's Church, San Diego, to St. John's Church, Los Angeles, as assistant.

SOUTAR, JAMES C., rector, Grace Church, Cuero, Tex., and priest-in-charge, Church of the Holy Communion, Yoakum, to Grace and Holy Trinity Cathedral, Kansas City, Mo., as canon.

STAMBAUGH, DAVID A., curate, Trinity Cathedral, Cleveland, to Church of the Epiphany, Urbana, O., as rector.

STIEGLER, GEORGE E., rector, Trinity Church, Camden, N. Y., to St. Luke's Church, Brockport, N. Y., as rector.

STREETER, MILLARD, curate, St. Francis' Church, San Francisco, Calif., to St. Mark's Church, King City, as priest-in-charge.

SWIFT, ROBERT C., rector, Trinity Church, Lawrenceville, Kan., to St. Luke's Church, Dallas, Tex., as rector.

TARPLEE, CORNELIUS C., rector, St. Paul's Church, Lynchburg, Va., to National Council's Department of Christian Social Relations as associate secretary. He will continue to live in Lynchburg, but will travel extensively in connection with his new post.

THOMAS, HAMPTON H., JR., assistant, St. Luke's Church, Racine, Wis., to Grace Church, Alexandria, Va., as assistant.

THOMAS, JOHN L. W., vicar, Church of the Redeemer, Avon Park, and St. Ann's, Wauchula, Fla., to Holy Cross, Sanford, as rector.

THOMPSON, PAUL L., assistant, the Church of the Good Shepherd, Rosemont, Pa., to St. Augustine's Mission, and St. Philip's, both in Dallas, Tex., as priest-in-charge.

THORN, JACK H., curate, Grace Church, Midletown, N. Y., to Church of Our Saviour, Okeehobee City, Fla., and the Church of the Holy Nativity, Pahokee, as vicar.

TRAVERS, MARSHALL E., rector, St. Philip's Church, Charleston, S. C., to Holy Trinity Mission, Charleston, as minister-in-charge.

TURNER, ROBERT W., III, Episcopal City (Nashville, Tenn.) Missioner, to St. Andrew's Church, Roanoke Island, N. C., where he becomes

first resident priest for the new mission field on the Outer Banks off the Carolina coast.

VACHE, C. CHARLES, rector, St. Michael's Church, Bon Air, Va., to Trinity Church, Portsmouth, as rector.

WALTERS, ROBERT H., vicar, St. David's Church, Cambria Heights, N. Y., to Church of the Holy Communion, Paterson, N. J., as rector.

WATSON, EDWARD J., vicar, Holy Trinity Church, Fallon, Nev., to Calvary Cathedral, Sioux Falls, S. D., as canon precentor.

WELSH, JAMES C., priest-in-charge, Trinity Church, Arrington, Va., to St. Andrew's Church, Ft. Thomas, Ky., as assistant. He will also be vicar of All Saints', Cold Spring.

WESTHOP, CLIFFORD S., vicar, Church of the Incarnation, West Milford, to Church of the Mediator, Edgewater, N. J., as rector.

WESTON, E. HOPKINS, rector, Church of the Good Shepherd, York, S. C., and chaplain to the Church Home for Children, to St. Luke's Church, Chattanooga, Tenn., as rector.

WICHER, EDWARD A., JR., rector, St. James' Church, San Francisco, to Church of the Epiphany, San Carlos, Calif., as rector.

WILD, FREDERICK C. H., of Trinity Cathedral, Omaha, Neb., to St. Luke's Parish, Excelsior Springs, Mo., as rector.

WILLIAMS, HUNTINGTON, JR., assistant, St. George's Church, New York City, to St. Timothy's Church, Winston-Salem, N. C., as rector.

WILLIAMS, JAMES E., curate, St. Thomas' Church, Philadelphia, Pa., to Holy Trinity Church, Nashville, Tenn., as vicar.

WYATT-BROWN, HUNTER, JR., rector, St. Timothy's Church, Catonsville, Md., to All Saints' Church, Fort Lauderdale, Fla., as assistant.

ZINSER, HENRY A., rector, the Church of the Good Shepherd, Covington, Ga., and vicar of St. Alban's, Monroe, and St. Michael and All Angels', Madison, to Christ Church, Greenville, S. C., as associate. He is also former dean of the Diocese of Atlanta's Eastern Convocation.

Priests Ordained

BURHOE, ALDEN R.; GAUFFREAU, ELIOTT F.; HAMBLY, DWIGHT C., JR., and HURDIS, MILTON B., March 23, at the Cathedral of St. John, Providence, R. I., by the Rt. Rev. John S. Higgins, Bishop of Rhode Island.

PIERCE, GEORGE P., March 12, at St. John's Church, Dickinson, N. D., by the Rt. Rev. Richard R. Emery, Bishop of North Dakota.

STAFF, EDGAR F., March 23, at the Cathedral of St. John, Providence, R. I., by the Rt. Rev. John S. Higgins, Bishop of Rhode Island.

TAYLOR, JOHN E., Feb. 14, at the Church of the Good Shepherd, Fayetteville, N. C., by the Rt. Rev. Thomas H. Wright, Bishop of East Carolina.

TURNBULL, HENRY G., March 23, at the Cathedral of St. John, Providence R. I., by the Rt. Rev. John S. Higgins, Bishop of Rhode Island.

WARNER, ROBERT H., March 13, at the Cathedral Church of St. John in the Wilderness, Denver, by the Rt. Rev. Joseph S. Minnis, Bishop of Colorado.

Addenda

BACK, ROBERT N., rector of St. Peter's Church, Glenside, Pa., has been named an instructor for the Beaver College School of Bible and Religion, Jenkintown, Pa.

CHRIST CHURCH, MILLVILLE, N. J., Service Club, an organization for young adults, has established a scholarship to aid college-bound boys and girls of the parish. The first \$1,000 scholarship will be awarded in 1960. A second project the club adopted is one of grants-in-aid for sums less than \$250 a year. The Rev. Ronald L. Latimer is rector of the parish.

DICKINSON, HUGH W., celebrated his 35th anniversary as rector of St. Stephen's Church, Millburn, N. J., in March.

GLAZEBROOK, DONALD, rector, St. James-by-the-Sea, La Jolla, Calif., will retire from the

active ministry June 15. Beginning June 1, a week-long celebration will commemorate the parish's 50th anniversary and Fr. Glazebrook's 20th as its priest.

HANNAH MORE ACADEMY, Reisterstown, Diocese of Maryland school for girls, celebrated its 125th anniversary in March.

OXLEY, EDMUND, has retired. He has been rector of St. Andrew's Church, Cincinnati since 1912. He is one of the oldest priests in point of service in the Diocese of Southern Ohio.

YAMAZAKI, JOHN, veteran general missionary to Japanese-Americans in Los Angeles, retired in March after a 43-year ministry.

OBITUARIES

The Rev. Nelson E. Elsworth, 81, retired, honorary canon of Gethsemane Cathedral, Fargo, N. D., at Jamestown, N. D., March 18. Canon Elsworth was graduated from Seabury Divinity School in Faribault, Minn., and ordained in 1905. With the exception of four years spent in Canada, he served his entire ministry in North Dakota under six different bishops. He was born in Napanee, Ontario. His first work included the northwest quarter of the state, where he started a number of new churches. He either preached or served every Episcopal church in North Dakota.

The Rev. Dr. Harry Lee Virden, 74, retired, in North Little Rock Veterans Hospital, Ark., March 14, after a lengthy illness. He was a native of Godfrey, Ill., and a graduate of Northwestern University, Michigan University and Western Theological Seminary, Evanston, Ill. Ordained in 1914, he served churches in Texas and Oklahoma before going to Trinity Church, Searcy, Ark., in 1949. He retired in 1950 because of ill health. Dr. Virden was an Army chaplain during World War I. He returned to active duty in World War II as assistant to the chief of chaplains in Washington, D. C. He served six years and retired as a colonel in 1946.

The Rev. Canon Wallace Harold Elliott, 72, chaplain to Queen Elizabeth II, in Leonards-on-Sea, Sussex, England, March 5. He had been chaplain to the Royal Household since 1926. For many years he preached on British Broadcasting Corporation religious programs and was a frequent contributor to newspapers. He also published more than 50 books on religious subjects.

Henry A. Field, 86, a banking and insurance executive, in Springfield, Mass., Feb. 28. He was president of the board of trustees of the Diocese of Western Massachusetts.

Miss Louise H. Boyd, 81, a former missionary to Japan, in Richmond, Va., March 5. She had served for 39 years in the District of North Kwanton, Japan, as an evangelistic worker. A native of Boynton, Va., she was graduated from the Church Training and Deaconess House, Philadelphia, in 1902. Just before she retired in 1941, Miss Boyd was in charge of the kindergarten and helped in the women's work of the Church at her post in Kawagoe, Japan.

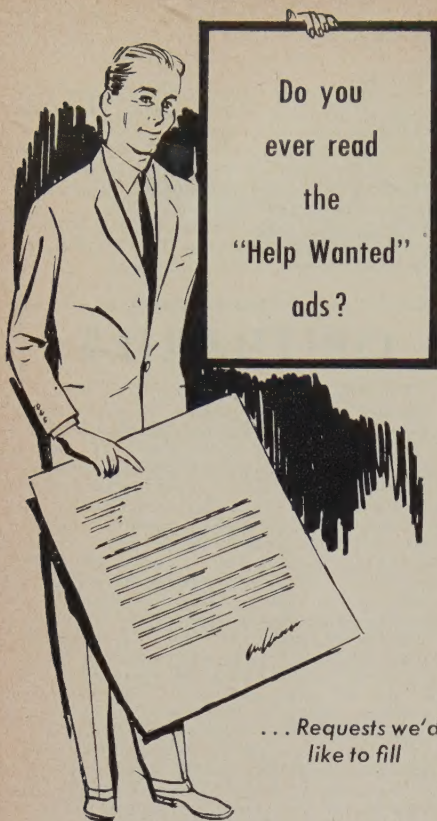
Mrs. William N. Jones, 91, widow of a priest, in Newtown, Conn., March 16. Her husband had served churches in New York, Indiana, New Hampshire, Pennsylvania and New Jersey before his death.

Mrs. Carrie Peterson, mother of the Rev. B. Franklin Peterson of All Saints' Church, Highland Park, N. J., and the Very Rev. Mainert J. Peterson, dean of the Cathedral of St. Luke, Ancon, Canal Zone, in Jersey City, Feb. 27.

Mrs. Esther Paul Fawcett, 89, at the home of her daughter in Moline, Ill., Feb. 24, where she had lived for the past 18 years. She was the widow of the Rt. Rev. Edward Fawcett, third bishop of the Diocese of Quincy. A native of Chicago, Mrs. Fawcett was married in 1887.

Mrs. Margaret McGuire Gordon, 72, in Richmond, Va. A native of Richmond, she moved to Savannah, Ga., after her marriage in 1906. She was a leader in church and civic affairs in that city for more than 50 years. Mrs. Gordon was president of the Woman's Auxiliary of Christ Church and a founder of the Health Center of Savannah, one of the first in the United States. Mrs. Gordon was a sister-in-law of the late Juliette Gordon Low, founder of the Girl Scouts of America.

Miss Clara H. Cunningham, a nurse for many years for the Bureau of Indian Affairs on reservations in the Southwest and at Mt. Edgecumbe, Sitka, Alaska, in Philadelphia, Feb. 17.



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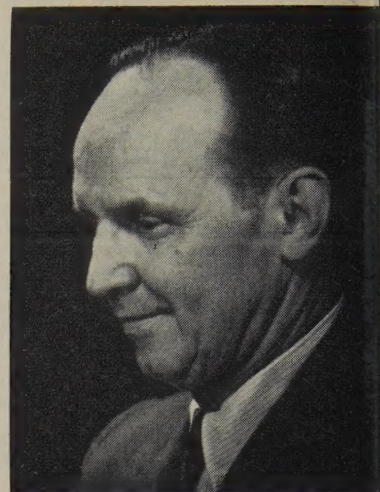
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BACKSTAGE



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Sam L. Robinson

During the past year the one thing which the most people have commented on concerning *ECnews* is Sam Robinson's artwork. Counting the excellent portrait of the Archbishop of Canterbury used on this issue, thirteen *ECnews* covers have come from Sam's drawing board. And besides all of this work, a great many drawings which have brightened up the inside pages of our magazine have also been done by him. Put all this work together and our Mr. Robinson has come up with an impressive amount of really topflight art in addition to countless hours which have been spent in designing each issue and laying it out page by page. One marvels at how he never gets ruffled in the course of work which would force most people into all kinds of tension.

► For weeks now, Sam Robinson has found himself steeped in the traditions of the past and in research about "The Church in the New World" which, incidentally, is the theme of our next issue—May 12. And out of all of Sam's research has come a great deal of artwork which will give this special Jamestown issue a very special flavor and character. I can promise, you will not be disappointed in this issue, the central writing for which is done by Clifford Dowdey whose new book *The Great Plantation*, has just been published. Co-starring with Mr. Dowdey will be the Rev. Dr. G. MacLaren Brydon, one of our Church's most able historians. Dewi Morgan, our London correspondent, will also get into the act by devoting his London Notebook to some research he has been doing in England. Of course the man who has tied all of these ends together is *ECnews*' editor—Dr. Lea.

Clarence E. Bernard Jr.



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